The LUTHERAN OUTLOOK

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Allen R. Kalb

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THE EDITOR'S PAGE

Who's Who — "Politics and the Lutheran" is by the Rev. Norman G. Anderson, professor of religion and sociology at Concordia College, Moorhead, Minnesota. Theodore L. Kurtz, author of "The Church and Communism," is pastor of St. Paulus Lutheran church, St. Paul, Minnesota. The Rev. G. Smedal presents the second of a series of three articles in "Evidences of the Historic Reality of Objective Christianity." The first was "Meditating on Christianity" in the July issue. The article, "How Much Longer?" is by Allen R. Kalb, a layman of Mt. Healthy, Ohio.

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New Name — The Danish Evangelical Lutheran Church has decided to follow the example of other groups and drop the nationalistic part of its name. The new name is to be "American Evangelical Lutheran Church," approved by a 9 to 1 vote at its 75th annual convention in Omaha. This action will have to be ratified by the 1953 convention. So now we have an American Lutheran Church, an American Evangelical Lutheran Church, an Evangelical Lutheran Church, a United Evangelical Lutheran Church, and a United Lutheran Church. We are certainly making it hard for outsiders to keep track of us. If the ALC, The ELC and the UELC should merge, would the name be "The United American Evangelical Lutheran Church?" We are running out of possibilities. I hope the day will come when we can say "The Lutheran Church" — period.

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Visiting Preachers — Recalling his days as headmaster of Andover in the September **Atlantic Monthly,** Claude M. Fuess (rhymes with peas) had some tales to tell of visiting clergymen and their sermons: "The patience of a schoolboy congregation is often sorely tried. One winter three successive clergymen took as their theme the parable of the prodigal son. Again, three visiting clergymen in a row ended their sermons with a stereotyped quotation from Sir Henry Newbolt, beginning, 'There's a breathless hush in the close tonight,' and concluding dramatically, 'Play up! play up! and play the game!' On one painful morning a clergyman of national reputation preached a sermon identical in text and argument with that used by an eminent divine the week before. A little Sherlock Holmes investigation disclosed the unfortunate fact that both were 'canned' sermons, evidently from the same source." — **Time.**

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What's In a Name? — That remark, "the patience of a schoolboy congregation is often sorely tried," reminds me of the story of the minister who addressed the chapel assembly at Hobart College one time. He took the letters of Hobart as the initial letters of his parts, H for Honesty and so on, developing each part at considerable length. When he at last was through, someone heard one departing student say to another, "Boy, am I glad this isn't the Massachussetts Institute of Technology!"

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Chancel Decorations — When the chancel of an English church was recently redecorated, Scripture verses and religious mottoes were inscribed on all the walls. Emblazoned directly above the choir stalls, the congregation attending the dedication read: "Lord, when Thou hearest, forgive." — **The Lutheran.**

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Stewardship Cartoon — The stewardship department of the Augustana Lutheran Church is distributing eight cartoon strips to Augustana congregations to help teach Christian giving. Some of them, according to Religious News Service, "poke fun at penuriousness." One, for example, has this verse accompanying its four panels:

When The Gospel Was Preached
He Cried, "Praise The Lord,"
But When Giving Was Mentioned
He Conveniently Snored.

—o—

Clergyman Fined — That Unitarian minister in Arlington, Virginia, the Rev. Ross Allen Weston, who was cited for contempt of court because he criticized a judge in a sermon (see edito in July issue) was found guilty fined $100, though the fine was pended. But the argument is not ing to be dropped there. Another tarian minister in Washington, D Dr. A. Powell Davies, is raising a to carry the case to the U. S. Supr Court if necessary. Says Dr. Da "If judges can silence criticism in place, they can silence it in others they can intimidate ministers, they also intimidate editors and all dissen ators of news and opinion. If they build around themselves, as a spe class of citizens, a wall of immu built of contempt citations, it will be long before corruption thrives hind the wall."

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The
LUTHERAN OUTLOOK

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EDITORIAL

Missouri's Dilemma

The Missouri Synod needs a good bit of sympathy these days. For it is torn between a progressive movement and a reactionary association. It is like a powerful ship surging forward — but ancored fast.

The forward movement is represented by Missouri's increasing willingness to cooperate with the National Council bodies and particularly also by the Common Confession, a doctrinal statement drawn up by theologians of Missouri and the American Lutheran Church. The anchor is represented by a small element in the Synod which seems to be of the opinion that any move by Missouri in any direction is a mistake; but particularly also by a couple of Missouri's associates in the Synodical Conference.

For example, when the Synodical Conference met recently the Wisconsin Synod accused Missouri of "Deviation from the Scriptural practices on which our fellowship is based." This unscriptural "deviation" that Wisconsin speaks of includes such wicked things as tolerating Boy Scout troops in Missouri Synod congregations. No one but Wisconsin thinks that is reprehensible; but Wisconsin knows she is right and everyone else is wrong.

The little Norwegian Synod in the Synodical Conference seems, if anything, to be more implacable than Wisconsin. At the same meeting the Norwegian Synod warned Missouri that the American Lutheran Church, with which Missouri has been conducting negotiations for years looking toward doctrinal agreement, is bad company for any Synodical Conference member to keep. "The American Lutheran Church," said the Norwegians, "by its continuing fellowship with the National Lutheran Council, the Lutheran World Federation, and the World Council of Churches, and by its union negotiations with the synods of the American Lutheran Conference, and by its official pronouncement regarding the toleration of error, has demonstrated that it is a persistently erring church body."

Speaking as a member of that "persistently erring church body," I would say that we are not greatly concerned by the criticism of the Norwegian Synod. It would be nice, of course, if everyone liked us; but we are not going to permit the Norwegian Synod to set itself up as the keeper of our conscience. "With me it is a small thing that I should be judged of you or of man's judgment . . . He that judgeth me is the Lord."

Missouri, however, is in a different position. It is understandably reluctant to take the initiative in any action leading to the dissolution of the Synodical Conference, of which it has been the "big sister" for so many years. So Missouri speaks soothingly to its irate associates. Missouri's president, Dr. J. W. Behnken, told the Synodical Conference that the doctrinal agreement with the American Lutheran Church is still under negotiation; and so the Conference put off the evil day of coming to a decision by postponing final action on the question.

It is evident that that sort of thing cannot go on indefinitely. Either Missouri is sincere in her negotiations with the ALC or she is not. If she is sincere, and I believe she is, then she cannot keep on putting off action year after year by raising one objection after the other to the common confession, as she has done since 1938. She will either have to accept it, in which case Wisconsin and the Norwegian Synod will renounce and denounce her, or reject it and be content with her reactionary friends. She cannot go on forever placating Wisconsin and putting off the ALC.

As I have said before, the problem is Missouri's and

no one from the outside is going to be so unwise as to try to advise her what to do. But sooner or later a decision of some kind will have to be made. It should be obvious that a union like that existing in the Synodical Conference today, where some members accuse others of deviation from Scripture and of un-Christian associations, cannot long continue; and if it does continue, its usefulness will have dwindled to the vanishing point.

About all that can be said with certainty at the present time is that there is a powerful stirring among the Lutheran bodies of America. There are going to be new arrangements and alignments and consolidations among us. What part the great Missouri Synod will play in these developing movements is as yet unpredictable. Right now Missouri needs our sympathy. And maybe our prayers.

Churches Barred

Where shall we build our new churches? It is becoming a difficult question in some areas.

It was not always so. In former years a congregation desiring to build a church looked around for the most desirable location. Whether it was to be a downtown church and therefore located in a business district, or a suburban church located in a residence district, made no difference. A church was welcome anywhere, an honored neighbor, an adornment to any neighborhood. In fact when a church moved because its former neighborhood was deteriorating, it usually looked for a most attractive residence section as its new site. Or when a new residential suburb was developed, a mission board would plan to put a church there. Now it seems that some areas zoned for residences resent the attempt to put a church within their borders. Consider the following items:

> "In Chicago the Appellate Court reversed a lower court decision barring a church congregation from erecting a building in a residential area. The decision permits an Episcopal congregation to go ahead with its plans for a new church. In Detroit a Presbyterian church is forbidden by a decision of the Michigan Supreme Court to build in a residence zone. 'We can't afford to carry this thing any further,' said the pastor. 'If this decision becomes a precedent — and you know how courts like to use precedents — any church building project might be stopped by two or three families in the neighborhood who object to its erection. One thing about this fight is that all church groups have been behind us, Lutherans, Methodists, Catholics and others. They realize the decision affects all church groups in Michigan and might have national repercussions.' " (May 24, 1952).
>
> "A village ordinance prohibiting the erection of churches and schools in that village, a suburb of Detroit, has been thrown out by the Michigan Supreme Court. The justices said that their decision was based on an ordinance of 1787 governing the Northwest Territory. This ordinance provided that 'religion, morality and knowledge being necessary to good government and the happiness of mankind, schools and means of education shall forever be encouraged'." (June 21, 1952).

It would seem from the quotations above that t Michigan Supreme Court is on both sides of the questio but in the second case they apparently were concern that the village ordinance banned schools, not that banned churches.

> Another quotation from the news: "The Florida Supreme Court has ruled that churches must obey zoning ordinances that restrict areas to residential use only. In reversing a lower court ruling that a Baptist church could be built in a zone reserved for residences, the court said: 'We fully recognize the high calling of the church. In this enlightened age churches are not only desirable but are necessary for the happiness and contentment of the people. The high calling of religious organizations and churches does not give them any more right to set covenants at nought than any other organization. In such matters, if there can be any degree of obligation, a more sensitive adherence to the demands of plighted faith might be expected of those professing a high duty to obligations and an example to others. The law applies with equal force to the good and the bad, and we are not authorized to change it even though we agree with the high purpose and desirability of the accomplishments of any particular organization.' " (Sept. 6, 1952).

We can agree with the Florida court that church and church people should be most obedient to law. I law is a good law and justified, church people must the first ones to demand compliance with it and to ren that compliance themselves. For example, when the l requires that a church must have enough off-the-str parking space to take care of the anticipated crowds a not constitute a traffic hazard, we can see the justice it as a safety measure and no congregation will object.

But we cannot agree with the Florida justices in t implication that all laws that are on the books, from v lage ordinances to Congressional legislation, are go laws and are unchangeable and irreversable. They s "The law applies with equal force to the good and t bad, and we are not authorized to change it even thoug etc. What is the purpose of having a State Supre Court if it is not "authorized to change" laws that are n in harmony with constitutional principles and reve decisions of lower courts? Notice that the Michig Supreme Court declared a village ordinance null a void because it was not in harmony with a principle e pressed in 1787.

The Florida court speaks as if a real estate covena or "plighted faith" is a sacrosanct law that is as bindi as the Ten Commandments. The United States Supre Court does not think so. In a case that was decided so long ago, the nation's highest tribunal ruled that real estate covenants that restrict areas to one race color are illegal and cannot be enforced. If a colo

ily can move in anywhere with the sanction of the S. Supreme Court why should a church congregation denied the same privilege?

In 1948 a Brooklyn preacher was convicted in New rk City of violating an ordinance forbidding street aching without a permit. That case went all the way to the U. S. Supreme Court and last year that body ersed all the lower courts and declared the New York linance was an invalid "restraint on the exercise of st Amendment rights." (The First Amendment says that ngress shall make no law respecting the establishment religion or prohibiting the free exercise thereof). Now New York City may not require a permit for preaching a street corner, any street corner, it is a least open question whether a city may restrict churches to cern areas without running afoul of that same First nendment.

lection ime

We approach the quadrennial opportunity of Americans to say which of two or more candidates shall e their chief magistrate for the next four years. This our great privilege which must not be surrendered or st by default if our way of life is to continue.

In dictator-ruled countries a great deal is made of ree" elections in which only one slate of candidates is resented to the voters. The party in power says, in ffect, "Vote for these men or not at all." That kind of election" we Americans do not understand at all. There no choice, and therefore no electing.

True, it may be argued that we are only a little better ff than that. We have the choice of voting for one of wo candidates, but neither of those candidates is really he choice of the people. They have been chosen for us y the parties — with what devious maneuvering and nanipulation and spurious spontaneity, the recent conentions are a witness. We have thus only multiplied he procedure of the dictator countries by two, some say: Where the people under a dictatorship can only vote for ne set of candidates they do not want, we have our choice of voting for either one of two slates of candidates we do not want.

The situation is really not so bad as that. For one hing, there are quite a few splinter parties like the Socialists, the Prohibitionists, and seven or eight others, for whose candidates we can vote if we wish to. For another, we have the privilege of starting a new party if we like, as Colonel McCormick of Chicago is trying to do. Another privilege we have is that of writing in the name of any person we want to vote for, whether that person has been nominated by any powerful group or not. The trouble with any or all of these methods is that one knows beforehand that he may use them, but if he does his vote will have no effect on the result of the election. The candidate of one of the two major parties is going to be elected, and if your vote was not cast for one of them you might as well not have voted. Therefore many voters who are not enthusiastic about either of the candidates of the two parties simply do not vote at all.

But Christian voters may not so easily slough off their responsibilities. If one of these two candidates is going to be elected, then it is our serious duty to make a choice between them — even if neither of them conforms to our idea of what a candidate for President should be. For our beloved country will still be here after the election, and it will be governed by someone. It will pursue certain domestic policies and take certain attitudes toward international problems which will affect all of us and our children after us. We cannot be indifferent to what the results may be. Love to God and love to our neighbor both demand that we exert what influence we have to move our nation in the right direction. That means using our vote, and using it intelligently.

And there's the rub. For voting intelligently and conscientiously requires a thoughtful study of the issues and the candidates, and that is not easy. It is not easy because the party platforms are purposely vague on touchy issues, and the candidates are frequently less than frank in their campaign speeches, trying not to offend any large bloc of voters. Those who vote not according to their conscience but according to their selfish personal interest have no such difficulty. The character of the candidate or the moral nature of the issues involved mean nothing to them. They vote for what they think will be to their personal advantage and are not concerned about the right or wrong of things, or the long-range policy of our government under God. And this type of voter nearly always votes. But the conscientious and thoughtful voter, finding it difficult to make an intelligent choice between the candidates, tends to let the whole matter slide.

Every failure to vote is not merely inaction; it is a positive action for which we are responsible. It is a sin of omission. Every failure to vote on the part of intelligent Christians *is a vote* — a vote for poor government, a vote for demagogues appealing to the selfish intrests of the electorate, for government by party machines and machine candidates.

Therefore, Christians, do not shirk your task. Read and study and think to the best of your ability, and pray about it, too. Then go to the polls and exercise your privilege as a free citizen, and as you feel you should before God. God bless America.

In Defense of Ministers

Recently I have read several criticisms of preachers. It is very easy to be a critic. Maybe some of you have heard me give my favorite definition of a critic: "A critic is one who points out how imperfectly someone else does that which the critic does not do at all." It isn't that I think preachers are above criticism; I frequently point out to seminary students attributes of clergymen which I hope they will avoid. Nevertheless

I do not believe it is just and right to judge and condemn ministers wholesale.

For example, a Seventh-day Adventist leader addressed a general meeting of his denomination and warned that the Church will wage a losing fight with secularism as long as ministers are content to preach "second-hand sermons" and serve as "mere agents of vested interests." I suppose there will always be a certain amount of preaching of second-hand sermons, human nature being what it is, but to speak as if the whole ministry of the whole Church were addicted to plagiarism is certainly neither just nor true.

And to accuse them wholesale of being "mere agents of vested interests" is even worse. "Vested interests" is a bad word in modern political usage; a smear word along with "economic royalists" and "Wall Street." It might be pointed out that the Declaration of Independence and the Constitution speak of certain vested interests (inalienable rights) that all men have by virtue of their humanity first and their American citizenship second; and that for ministers of the Gospel to be defenders of these vested interests is praiseworthy rather than reprehensible.

But that is not what a person means when he speaks of ministers being "mere agents of vested interests." He means that ministers know which side their bread is buttered on, that they are defenders of the status quo because it affords them an easy living, that they are ministers of the wealthy and powerful, a captive profession, without the will or the capacity for idealism and without the courage to openly denounce entrenched unrighteousness. That is probably the most uninformed judgment that could be pronounced upon ministers as a class. I am not speaking by guess; for the last twenty-five years a widening stream of young men have passed my observation post, the seminary classroom, on their way to the ministry. And they are not, and have no intention of becoming "mere agents of vested interests." They hope to be agents of God, who has vested interests of His own in the human race.

Another criticism of the modern minister came from the lips of Dr. Elton Trueblood, famous Quaker professor and author. Dr. Trueblood has achieved a degree of success by criticizing various phases of the world we live in; but it might be a good idea to remember occasionally the advice of Fecht to ministers: "Macht aus dem Strafen kein Handwerk" (Calling people down is not your calling).

Dr. Trueblood spoke to an Interseminary Student Assembly and told them that "the most besetting sin of clergymen today is that they are plain lazy . . . . They spend most of their energy and time doing the things that are relatively easy to do. They visit nice old ladies in the hospital. They convert the converted. They minister to those already safely in the fold. They allow themselves to become errand boys for all community activities and seldom read anything more challenging intellectually than the Reader's Digest."

There is just enough truth in those words to make them sting a little. There are no doubt some lazy preachers, just as there are some lazy professors. But it wou be most unjust and untrue if anyone were therefore say of Dr. Trueblood's profession, "The most besetti sin of professors today is that they are plain lazy." A there are no doubt some clergymen who are "errand bo for all community activities," and some who "seld read anything more challenging than the Reader's Dige But it is certainly not correct to accuse clergymen a class of such weaknesses.

And then that remark that they "visit nice old lad in the hospital . . . . They minister to those already sa ly in the fold." It sounds as if pastors were doing som thing to be ashamed of when they minister to membl of their flocks. There are of course other calls to ma besides those on nice old ladies. But are the nice ladies to be shunned? And as for ministering to th who are already safely in the fold, it seems to me tha recall the Head of the Church saying to one of His ap tles, "Feed my sheep; feed my lambs," and that sa apostle saying, "Feed the flock of God which is amo you," and another great apostle saying, "Take heed u yourselves and to all the flock over which the H Ghost hath made you overseers." The very word "p tor" means a shepherd, and Christ is the "Chief She herd." If pastors minister to the sheep of Christ's flo that is no reason for finding fault with them.

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Profanity Doesn't Add Anything

(A Guest Editorial)

St. Louis has one of the finest municipal operas the country. Each summer a season of open-a presentations are given, featuring the most s cessful musical shows of the past and present.

In this connection it is interesting to note a letter the editor of a St. Louis daily from the young peopl society of a Lutheran congregation. It praises a rec performance of "Annie Get Your Gun" which the gro attended in a body, but criticizes the liberal use of p fanity as both objectionable and unnecessary.

We think the young people have a point. The age a musical comedy (disregarding other internal evidenc can be pretty accurately pegged down these days by t amount of profanity and sometimes of obscenity in i dialog. The talk in the Victor Herbert musical, a such shows as "The Student Prince," "Blossom Time" a "Show Boat," which came along later, is as clean-mouth as today's rigidly self-censored movies and radio.

But the dirt began to creep into the stage music in the early 1940's, bit by bit. Such shows as the abo mentioned "Annie," "Kiss Me Kate" and others of s more recent vintage have become increasingly offens to the average patron, particularly here in the Mid West where the tolerance for crude language and filt allusion is not yet as highly developed as it its in M hattan.

What gives point to the St. Louis youngsters' pro- is the fact that profanity and salacious dialog are not ssary to insure the success of the productions in ich they are incorporated. The revivals of the old orites draw just as well year after year.

It seems to be a case of dirt for dirt's sake; just as e in the book field where a clean novel like "The Caine tiny" doesn't need to pander to the prurient to com- e with such exhibits as "From Here to Eternity" and ie Naked and the Dead."

Along with a reformation in public and political rals, such as seems to be under way, there is a crying need to clean up the entertainment media which, unrestrained by such checks as the broadcasters' self-imposed code of ethics and the Hays and Johnston offices' rule for movie-makers, have gone hog-wild during the past decade.

There is a saturation point at which a predominantly clean-minded theater-going public will rebel, as it always has throughout the history of public amusement. Perhaps this is approaching. At any rate the protest in St. Louis looks like a modest symptom.

— *The Columbus Dispatch*

Politics and the Lutherans

Norman G. Anderson

NEXT TO FOOD, Religion, clothing and shelter, the most important concern of the human race and of every individual in it is what kind of government we are going to have.

We have come a long way in the application of Christian principles to political office since that New Year's Day, 1523, when Dr. Martin Luther ote his letter "Secular Authority: To what Extent It ould Be Obeyed." In that letter he said,

"You must know that from the beginning a wise nce is a rare bird indeed; still more so a *pious* prince." (Holman III, p.2 58.)

Today we have many outstanding Christian men in h political office and in low political office. Their im- tance cannot be overestimated. Not least of all is that y aid immeasurably in creating a Christian demo- tic climate in which the Church can carry on free and hindered, its unique work of converting the sinner and fying the saint.

I would like to present for your consideration two tements and some practical suggestions for tangible sults in order that the individual Lutheran of our great urch may be a more effective vehicle for the Holy irit to advance the Church of God in meeting the spirit- l needs of the political and economic life of the com- unity in which each one of us lives, moves and has his ing.

Because of the character of our gathering here I have osen to avoid completely all generalizations about what ristians should do and will talk specifically about what utheran men and Lutheran Men's Clubs should do. For believe these are days which call for specificities as over gainst generalities.

I make no apology for the fact that there will be veral ideas that are conjectural, controversial and debatable but this is inevitable when we get down to chapter and verse situations. However, I believe it is the need of the hour and so I proceed.

Statement Number One

Question: What is the "Lutheran Attitude" regarding politics and economics?

Answer: The Church as a whole has made several statements of the Lutheran attitude. For presentation here I shall set forth three of them.

1. The American Lutheran Church, through its Christian Social Action, has compiled some statements made by the American Lutheran Conference between 1938-1948. One section is titled "The Christian and His Government." It says—

> "The Church can and should train its members to exert their Christian influence upon the political life of the nation in which they are to play an important role."

This article then sets forth 11 ways in which each individual member of the American Lutheran Conference can bring his Christian impact to bear. Number 9 is especially good and it reads—

> "The Christian citizen should express honest convictions and beliefs on current issues to public officials and representatives, either through written communications or the spoken word."

2. In the "Resolutions" of the 3rd Lutheran World Convention, Paris, France, October, 1935, the executive committee headed by the late Dr. L. W. Boe, Bishop

Marahrens, and Dr. F. Knubel, these words were set forth to those of us who follow in their train—

> "Section V. THE CHURCH AND SOCIAL PROBLEMS. The Church above all other forms of human society is divinely equipped to contribute toward the solution of social problems, because the Church alone knows the true nature of man, whose life and existence are involved in this problem. She alone knows the true nature of human society in which man atomized by the influence of sin, needs to be integrated."

3. The 3rd expression of the Lutheran attitude is made by the "Associated Lutheran Charities" Missouri Synod, meeting in Chicago, September, 1948. Speaking on the subject of "Lutheran Social Action," Dr. R. R. Caemerer says—

> "The working unit of Lutheranism is not the mass but the individual and the local community congregation both in theory and in practice. Thus, whatever Lutheranism is to effect politically, economically, or socially it will do by beginning with the individual."

This expression of the Lutheran attitude tells us where we rightfully begin—with the individual Lutheran member.

All of these Lutheran statements would never let us lose sight of the fact that our social, political and economic problems today are also—and that primarily—individual problems. For the Lutheran every question is ultimately a theological question. With this most Christians agree. For example:

1. The Right Rev. Henry Knox Sherrill, a prominent Episcopal Bishop in the East stated in Washington, D. C., January 14, 1947—

> "I know full well the complexities of our world, but I am convinced that these questions can only be given satisfactory and definite answer by the standard of mind and spirit of Him we call Lord and Master."

2. Calvin Coolidge wrote—

> "We do not need more material development, we need more spiritual development. We do not need more intellectual power, we need more moral power. We do not need more knowledge, we need more character. We do not need more government, we need more culture. We do not need more law, we need more religion."

3. Dr. A. M. Rehwinkel, professor of History and Ethics at Concordia Seminary, St. Louis, quotes Nicholas Berdyaev on this subject —

> "The only thing to pit against integral atheism is integral Christianity; not rhetorical . . . . Christianity which will work out its eternal truth toward consistent life, consistent culture, consistent social justice. . . ."

and Berdyaev continues—

> "If certain classes have become exceptionally fav able breeding ground for the poison of godlessn if militant atheism has become nothing less t 'opium of the people,' the guilt must be attribu first of all, by no means to the agitators, but to Christians. It is not Christianity, of course, tha to blame, but Christians; they are too often pseu Christians."

Thus we have Christian leaders agreeing with basic Lutheran attitude that every question, political, cial or economic, is ultimately a theological question.

Now like Abraham Lincoln who liked to quote B jamin Franklin's phrase that "A thought to be worthw must complete itself in action," let us see how the theran attitude can be effective by being completed action. This brings us to statement No. 2.

Statement Number Two

Question: How can the Lutheran attitude be into action?

Answer: There are several positive and def things that the Lutheran Church through its indivi members co-ordinated through a Central agency coul through its 6,000,000 members. I offer for your consi ation 6 actions. For if we are satisfied merely wi statement of the Lutheran attitude and what is right, fail to show how the right may be implemented, too m good works will die on the vine.

1. Every Lutheran must develop an extreme s tivity for the political ills of his own community. B community small or large, rural or urban. For each of the 6,000,000 is a most important member and is a l ly responsible citizen. He has not only common r with all other citizens, but he has responsibilities w are unique only to the Lutheran. For a Christian more responsibilities in his communal life than any person. He is his brother's keeper in every sense o word.

2. According to the measure of ability that Go given him, every Lutheran through all types of ac in which he is engaged, must render active assistan all individuals and classes who suffer, are oppress discriminated against because of conditions brough by political corruption or immorality in public adm tration.

3. All of us members of the Lutheran Church as as the members of the central agencies administeri our behalf, through committees, departments, etc., work with other Christian individuals and the Chu in co-operating to bring about a better political Our colleges should accelerate and enlarge their d ments to provide able men and women for profes political jobs. For by virtue of their Christian k edge and life both by precept and example, by pri and by person, they will be an intimate part of the

conscientiously working for the establishment of a tter political government. For the influence of the lividual is of utmost importance in both key federal s and in community menial jobs.

Bernard Baruch says in N.Y. Herald Tribune, June 1950:

"Today I find politics largely in the hands of self-seekers—those who give the people what they think the people want—bread and circuses—instead of painstakingly working out the processes of better men."

Then this important sentence, "We cannot arm against competence. We must extirpate it." We Lutherans ve a rich heritage of revolution by education, not by illotine.

Many Lutherans have a great distaste for politics. I ink we will have to get over it if we expect to continue opagating the Gospel of Jesus Christ under a democratic nstitution which permits freedom to worship according the dictates of Christian conscience and Christian logic.

4. Every Lutheran must remember that by becoming member or by being a member of the Church of Christ e does not cease to be a citizen of this political world. n the contrary, he takes his citizenship in this political der much more seriously than does a non-Christian. At ast he should.

There are Lutherans who excuse themselves by saying that they are citizens of a world not of this world. heir conversation is in Heaven. I do believe that is only alf the facts. I do not believe that such was the intention of our Lord when He was here on earth.

True, our blessed Lord did not come as a political eformer but He did speak plainly on the great duties of tizenship. He taught the rendering unto Caesar the ings that are Caesar's. Jesus paid His taxes and taught is disciples to do the same. Paul was a Roman citizen nd made use of the protection to which this favored osition entitled him. It is true in our day there is much orruption connected with politics all the way in many stances from the administrator of the county level to ne Federal level. And while a Lutheran American citizen enjoys the protection and benefits of a citizen, he must ractice and preach each in its proper place good citizenhip, responsible citizenship and Samaritan citizenship. or Lutheran political ethics does not stop with the abreviated form of one-mile ethics which says "live and et live," but goes the second mile in realizing it is his luty to "live and help live."

5. Every Lutheran laymen and every Lutheran pastor should see to it that his church's facilities, whenever t all possible, are open for Christian discussion of the great issues of the day in which we live. Issues that are important to the community in which we live, move and have our being, for if we throw a kiss to the whole world and do not embrace the one at hand we do not have Christian love in our hearts. (1) Men's clubs, (2) Ladies' organizations, (3) Young people's groups—these are especially ideal places and types of gatherings to give over a part of the program (with some degree of regularity) to the group consideration with Christian perspective of the political, social and economical life of our own community, our own nation and our own world.

"But," someone said, "it would end in confusion and bickering." Not necessarily. The way a program of social questions was handled at one place followed three steps. (a) The mens' club was polled to see what political speakers were the choice of the group. Not only the top two or three names were then chosen, but all names chosen, even if only one man picked him, were put on the list. (b) The program committee then drew identical letters inviting each political candidate, if it was an election period (and it was in this example I am using) but if not any and all public men who might give us information on our selected topic. (c) It was understood by the men of the Lutheran Brotherhood that rigid rules would be followed so that there could be not even the slightest show of favoritism. Consequently, the program committee reported back to the club the full response that they had received from all these letters. And step (4) On the basis of these replies the speakers were chosen by the ancient rule of alphabetical priority.

Lots of literature is available for such use. One Lutheran Synod has an entire text book dealing with political, economic and social issues in an educative, factual, non-emotional way. It could be used as a starter for men's clubs interested in trying such a planned program for a one-year attempt. This small paper bound book is titled—"Elementary Citizenship for Lutheran Schools."

A great number of churches in the East are doing something along this line. The First Assembly of the World Council of Churches, Amsterdam, Holland, 1948, speaking for much of Protestantism gave a unanimous impetus to this type of men's activity through part of the local community, parish church. In regard to things political and economic the delegates maintained that the "Ivory tower technique of the churches has no validity in Christianity."

Thus we see our brethren are already in the field, why stand we here idle? Our brethren of Europe I am sure know full well the importance of bringing their influence to a more effective political fruition, at the grass roots as well as in high places.

As a great prophet has said, "The eyes of the fool are in the ends of the earth." It is foolish to focus our vision on the far-off objective and neglect the steps which lead up to it. If we listen only to discussions of world problems and read only the headlines of world disorders we might soon be in despair. It is when we turn to local, concrete individual tasks that we get a new grip on reality and recharge the batteries of personal faith, and where we can do something tangible.

Moreover, it is in the local laboratories that we work out the formula with which we are to solve the larger problems. We are passing through a stage of social awkwardness. We have the impulses to correct world-wide abuses but we have not learned the squad movements

and personal discipline by which we can move gracefully up to the complex issues.

We need a bifocal vision which can see long range and immediate application.

The men of the church and their pastor should be familiar with life not only in the 'flat' but in the 'round' with all its dimensions. Not only the near at hand but the far from hand as well.

6. The active Lutheran should be alerted to the hostile rumblings encouraging class distinctions both in the minds of people and in political legislation. There are many hostile thought currents at work in everyday life that lead the human mind into the belief that there are natural divisions between people merely because they live in different communities or do different types of economic work to earn the daily bread. Some of these which witness the evil intentions are urban district against rural district; rich school district v. poor school district; industrial community v. agricultural community; capital v. labor; all of these are easily divided into a stratified society by men with evil purposes. It is up to the Lutheran individual to diligently refrain from consciously adding his important bit to such evil works on the part of covetous persons. And what is more, it is part of his business to see to it that a healthier idea is substituted for it.

Do not only root out weeds, but plant a crop!

In such 6 active ways every Lutheran man will be a liaison man of God when any such ruptures appear in our American political and economic society. And the need of strong men of God making their influence felt in social problems is today most urgent.

Adolph Koeberle, in his book *The Quest for Holiness*, 1936, says that there is a terrible connection between theology and economics, and few places more definitely show it than the relation between housing and morality. Miserable housing conditions and prayerlessness, lack of proper living quarters and sexual catastrophes, a lack of employment on the one hand and drunkenness and seduction on the other, are only the physical and ethical halves of one and the same evil that cannot be remedied either by economic endeavors of the social reformer alone or by the mere preaching and pastoral care of the pastor. Only by a combination of the two, even if, at first, it is only in the study of the situation and the approach to the problem.

The social worker is just as helpless in the face of such terrible distress as is the preaching theologian. The one is deceived by the American dogma, and it is a growing one, that favorable social conditions will bring about a realization of the Kingdom of God on earth. The other lives in the illusion, so contrary to all actual experience, that the Word alone will do everything.

As important as preaching is, it is not a sort of theological "Duz," for it does not do everything.

The founder of the Salvation Army is reported to have said, "They must all at least have warm feet if they are to understand the Word of God." The preached word must be augmented with the "silent word" of an administering type of Samaritan love. External circumsta can be so mandatory that they hinder effectively the w of the Holy Spirit.

It is because of this kinship of theology and socio that the role of the Lutheran is to—

"—go into the market place, into a job of his or own choosing, without fanfare, or flag waving, wit doing anything sensational. His or her simple task i insist on truth where others are intent on furthering fa hood, to establish order where others are spreading fusion. Where there is hate he tries to bring in l where there is darkness, he carries light. Always st ing to implant more firmly the fundamentals which ot are trying to uproot, the Lutheran emphasizes the nor rather than the abnormal."

In his day by day work a Christian will, by plod devotion to his cause, add his important bit and his mite, to the treasury of Lutheranism at the grass r making a better world by making better men.

The actively concerned Lutheran will often v quietly and silently, as leaven works in dough, yet n underhandedly. Every Lutheran man of God is ke conscious of the fact that the important thing is to there."

Be there when someone falsely accuses Christia

Be there when someone sneers at the Gospel of J Christ!

Be there when someone advocates violence to a ther!

Be there whenever you can, and say a good wor God.

For even if nothing more is done, by filling one which otherwise might be occupied by one bent on version or perversion, you have done an important For in you Jesus Christ is there.

The importance of this positive, individual acti all kinds of organizations was pointed out clearly by Leech, editor of *The Pittsburgh Press*. Answering question as to what a God-fearing American can d the face of the various influences at work for evil in country, Mr. Leech wrote:

". . . .every citizen, young and old, is a part of groups which have an influence in our social and p life. He belongs to a choir or a union or a veteran ciety or civic club or a school class or a nationality o ization; most citizens belong to a number of these. A icans are great joiners but poor participants in th fairs of the organization which they have joined working men belong to unions—but most of them go to the union meetings. Business men belong to associations but few go to the meetings or conven or take any part in the fixing of association policies. F ers join agricultural bodies, but only a small numbe active in what those bodies do. Veterans never att

And that is where the malicious ones get the ca nose in the tent. The Great American sport of George do it" has now found out that George ca quite a nasty fellow. In fact in many, many inst George has been subversive, immoral, un-Christian

litantly so! Christian responsibility does not want us "Let George do it."

In closing permit me to offer seven practical sug-stions:

1. *Know* your *local* government *officials.* Those of u from smaller towns have an easier opportunity in is respect than those of you from the large cities. How-er, those of you from the large cities must absolutely ow your alderman, at least. Make a call on him, write n a card when he does something good, or something d.

2. *Know* your *national* government *representatives.* his is especially important, because in Washington there e hosts of hostile influences which each Christian is ainst.

3. Do it now. Don't wait until this has gone far nough" and you are awakened some morning to read the paper that some great piece of legislation has been assed. It is much harder to get legislation corrected or nended than it is to get it stopped.

4. *Follow* newspaper or periodical magazines on *ow your Congressmen vote.*

5. *Join civic groups.* Not hit and miss, investigate em thoroughly as to aims, purposes, methods. Then be tive in them for good.

6. *Encourage* others especially *young people* to go to *politics* and economics to propel the Christian cause. ou have everything to win and absolutely nothing to se.

7. Write letters to editors. Write cards or letters to ngressmen. One newspaper in New York has carried a ries of articles titled "How to write your congressmen." lot of people profited by that. Don't think for a minute your elected representatives don't read or at least make a notation about their mail.

Senator Paul Douglas divides his colleagues into three classes. (a) Realists. Those are the ones who vote by "weight of mail," they receive for or against specific issues, or they vote by "rule of thumb." That is they estimate how the political forces are linking up behind a piece of legislation, and vote accordingly. (b) Cynics, These are the ones who vote strictly as the party "boss" designates, or some capital or labor leader dictates. These he calls moral puppets. (c) The third kind is the public official who takes all these into consideration, puts them in their proper place and votes by dictates of his conscience.

Conclusion with Summary

In the previous statements I have attempted to show (1) what the Lutheran attitude is, (2) how we can with more impact fulfill our responsibility for making politics and economic life more Christian. To do this I have attempted three things: (1) Motivation by showing that this world citizenship is a Christian responsibility and that we have a rich heritage of Lutheran statements to lead us on. (2) Education by showing what other Christian groups have proclaimed in this field. And, (3) I have attempted to set a pattern or "fragestellung" (frame of reference), for activity at the grass roots level. I have done this for I believe with all my heart that our Christ-centered Lutheran ideals are effective only in so far as they are intelligently applied, courageously defended and vigorously advanced. A wise and practical man once said, "So long as we merely issue proclamations the conscience is not yet on fire." And it is for that reason there has been more therapy than diagnosis in this paper. Thank you.

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The Church and Communism

Theodore L. Kurtz

I.

The Theory of Communism

Marxist communism had its birth with the publication of "A Communist Manifesto" by Karl Marx and Friedrich Engels although, of course, the philosophy of communism was not entirely new and there had been sporadic efforts to practice some form of communism before that.

Karl Marx, the guiding intellect of modern communism, seems to have had a singularly unhappy childhood and, for that matter, a signally unhappy life throughout. The maltreatment which befell him as a child no doubt left its marks upon his personality and may well account, in part at least, for the fact that he seems to have been possessed of a decidedly warped outlook on life. He also seems to have had an unbelievable faculty for not getting along with people. However true these things may be it strikes me that publications like *Time* magazine do the anti-communist forces of the world a great disservice when they attribute all of Marx's work to his warped and crooked personality, as they did in the February 28, 1948, issue which featured Marx on the cover of *Time* on the 100th anniversary of the publication of *"A Communist Manifesto."* In the feature article of that issue, Marx was described as a "Red-eyed malcontent who couldn't get along with anyone." The fact that Friedrich Engels, who was Marx's patron and frequent collaborator was the exact opposite of Marx, as far as personality traits are concerned, would seem to indicate that there was something more involved in Marx's work than the social maladjustment of one individual. Engels was the son of a wealthy merchant who owned, and successfully managed, a sizeable manufacturing concern. As for his ability to get along with people, he was so gifted in this respect that he could even get along with Karl Marx.

The fact is that *"Das Kapital,"* the literary foundation of communist thought, was bound to be written sooner or later. The age was filled with a spirit of revolution, and there were writers in almost every civilized land who were predicting just such a revolution as Marx fomented. Jean De Maistre and Alexis de Toqueville in France as early as 1796 and 1835; in Germany, besides Marx, there was Lorenz von Stein in 1842; in Switzerland there was Jacob Burkhart; in Spain Donozo Cortes in 1850, and Eugenio Maria De Hostos in 1899; and in America there were the brothers Brooks and Henry Adams in 1888. The chief difference between Marx and Engels and these other writers was that none of them used as scientific an approach to the problems as Marx, and none were as skilled as propagandists as Engels.

It is also to be remembered that this was the age in which materialism ruled the world of philosophy and I believe that Marx was correct when he said that "*Manifesto*" and *"Das Kapital"* were the logical sequ the materialistic philosophy which ruled the immedia preceding age.

Although Marx always spoke of philosophers great disdain, calling them "Priests in disguise," he w philosophical student of economics who drew a very borate system of economics in his book *"Das Kap* By a very astute analysis of markets and the econ progress of mankind, he arrived at a formula which in effect, that the only real value of any product co of the value of the materials used in producing it, the "social work value" of the labor expende producing the article. All other values attached product were artificial values and as false values done away with. Thus, when an article which had purchased for, let us say seven cents, was sold fo cents, the inherent value of the article had not bee creased at all. The three-cent addition to the price an entirely false value. The resources, or materials, in manufacturing the article, Marx maintained, every man's heritage from nature, while the wor pended in producing the finished article was the pro of the person who did the work, or, more specificall cording to Marx, of the class of the person who d work.

This, of course, is an over-simplification of M reasoning, but it is a complete enough picture to e us to see why Marx insisted that the world's w really belonged to the working people, or the Prole and that the *Bourgeoisie* should be eliminated, eith putting them to work productively, or by liqui them. The wealthy owner class, whom Marx a called "The Philistines," he said would be elimina soon as the proletariat ceased to support them so d

In his analysis of capitalist economics Marx ob that when business trends were charted on a graph depressions in the line indicating economic depre with their accompanying unemployment and su among the working classes, such depressions ten occur with greater frequency as the system prog On the basis of this observation, Marx predicted th time would come when the interval between depr would be eliminated and business would be in a p nent state of depression, and the proletariat in a pe ent state of misery and want. Marx viewed cap as a social system in which the proletariat was ex to support the Bourgeoisie and the Philistines. E said, the time comes in this system when the lab no more able to support the other classes, when, the capitalists must support the laborer; and finally the period when the capitalist is no longer able to s

worker, at which point the system has attained com-e and final failure.

Marx argued that the capitalist system was the na-al, evolutionary successor to the feudal system of the ldle ages which had broken down because the feudal nor could no longer provide work for the ever-increas- population and the feudal lord could not support the fs on his manor. Just as feudalism inevitably had to e way to capitalism, Marx said, so capitalism would e to give way to communism—to the rule of the prole-iat—and to the abolition of private property. The time this would come when capitalism could no longer port the productive element in its system.

But the demise of capitalism, even though it was in-table, according to Marx, could not be left to the slow e of evolutionary change. Any attempt to allow it to ne about slowly, as the classical socialists were trying do, would result in reactionism, which Marx defined as effort to resist the tide of history. There were, of urse, other reasons why Marx advocated revolution—e of his reasons may have been his embittered spirit—t this was an important factor in his thinking.

In extreme brevity there are the economic founda-ns of Marxist thought. Who among those who can member the soup-lines of the early 1930's and the utter ability of our economy to solve the unemployment prob-n without government intervention, which intervention as admittedly of a socialist nature, will say with such m assurance that these are but the "Rantings of a isted personality — the spoutings of a red-eyed fool." his investigations he used exact scientific methods and s logic was clear and exact. If you are willing to accept s materialistic view of life, as our society has largely cepted it in practice, you will have a hard time finding convincing answer for Marx's arguments. Marx was no ol! Nor are his modern disciples fools and dolts. The icker we realize this the better will we be equipped to nd out what communism really is and the better will we e armed to combat its evils.

But if we should consider only Marx's economic eories we would be making the same mistake that is ade by the secular opponents of communism. We need lso to take a brief look at Marx's theories of history and f ethics.

Marx was an outspoken materialist. He said that ere was only one determining factor in history and that as economic necessity which, he admitted, was some-imes modified by economic expediency. As for his ethics, e maintained that there was no such thing as morality, r an eternally binding moral law. In *"The Manifesto"* e says, "We do not do away with eternal truths . . . there re no eternal truths to be done away with." What men ave called morality and ethics, Marx said, were only convenient rules made by men to serve economic pur-poses. All morality, he said, is determined by economic necessity or economic expediency. Thus as long as it was economically wise to have families society set up certain safeguards to protect the sanctity of the family, but now that it is no longer economically expedient to have families these safeguards should be removed. To wait for them to fall away of themselves, which Marx said they inevitably would do, would be to cooperate with the forces of reaction.

This economic determinism, basic to which was the denial of the existence of any eternal norm of truth, quite logically led to an antagonistic attitude toward religion. Religion, said Marx, should be scrapped because it tends to keep people satisfied with the economic status quo (Religion is an opiate of the people) thus resisting the stream of economic history and therefore, also, according to Marx's theory, of social progress.

Here you have the boldest, most outspoken avowal of the principle of expediency. Anything that serves the immediate economic purpose of those in power is moral. If it works it is right!

The Christian world was shocked at Marx's theory of history and outraged at his ethics. But isn't it a fact that the Christian world has too frequently lived in such a manner as to clothe Marx's statements with half-truth, which is the most dangerous of all falsehoods?

Isn't it true that in many lands in which the Church had a strong influence, even including our own, that just such economic determinism has been practiced? Hasn't the exploitation of our natural resources, for instance, been sanctioned for no other reason than that it served the immediate economic purpose?

Marx charged that religion has always been used as a tool of reaction, resisting social progress. Recalling that Marxism makes no distinction between Roman Catholics and Protestants, is it such an impossible postulate for shallow thinking men to accept? Didn't Rome try to hang on to the feudal system? Doesn't it still hang onto it in Spain and in Latin America because the system, though obviously outmoded, and fraught with social injustice, serves its economic interests?

Christians were horrified at Marx's proposals to eliminate the family from society, and scoffed at his prediction that family life would disappear when it became inexpedient to have families. But in how many of the homes represented in our churches does family life as it is advocated in the Word of God exist today? And in how many homes has not economic necessity, and sometimes mere economic expediency destroyed the home by removing the mother from the home and putting her in the factory or the office?

As for expediency making a thing right, look how easily Rome can brand as moral and right anything that serves its economic purpose of the moment — its raffles, its bazaars, its bingo games, etc., ad nauseam? And will we be so self-righteous as to say that Protestantism, and even Lutheranism, has not often been guided more by economic expediency than by right? Witness the abandonment of Christian day schools because of the ecomomic inexpediency of maintaining them? Or the manner in which we have allowed the State to take over many Christian welfare services because "it's cheaper that way and the cost can be spread out so that even the non-Chris-

tian portion of the population has to bear some of the cost."

One thing is certain, the Church will never over-rule the threat of communism by loudly denouncing its tenets the while it fulfills its prophecies.

II.

The Practice of Communism

It has frequently been said by self-styled experts on communism—and often their only source of information is the morning paper — that what we see in Russia today, and in the whole Communist International, is not real communism at all. Real communism, they say, is a horse of an entirely different color. Maybe there is some sort of a communal system by which some share the wealth plan will be evolved, but to assume that what we see in Russia today, and what we fear in America today, is something different than Marxist communism is a most dangerous assumption, indeed.

This communism of which we speak, is the communism which Marx spawned. Furthermore, it is a dynamic movement, to say the least, and we will do well to recognize the power which it contains. I don't know of any movement since the founding of the Christian Church which has had as rapid a growth, or as wide an appeal, as Communism has had in these scant hundred years of its existence. It is a movement which must be reckoned with, and it must be reckoned with by the Church because it is definitely a movement which seeks to command the loyalty of the whole man, and where it has taken root it has succeeded in commanding such loyalty. Where today would you find people who would be as willing to join the Church of Jesus Christ as men are willing to join the communist party if membership in the church carried with it the stigma and the odium which membership in the communist party bears with it in America today? I dare say that if it were as unpopular to belong to the Church today as it is to belong to the Communist Party that the membership roles of our churches would be sadly depleted. Yes, the Church might, in that case, be even smaller in numbers than the Communist Party is. A movement which has such an appeal to men deserves our attention.

To me, as a churchman, one of the most startling things about modern communism is to be found in the many similarities between the tactics of modern communists and the tactics employed by the primitive Church. Books and articles by the score can be found in which it is pointed out that the communists are opposed to the Church, and that there are differences between communism and Christianity. (Why we should have to write books to prove that the communists are something which they make no effort to conceal, I don't know.) But the articles and books which are written to show the similarities are few, indeed. Failure to recognize the similarities might have a more detrimental effect upon the Church than failure to recognize the differences would have.

What are some of the similarities which startle me?

First is the matter of loyalty. I have already state that the communists demand absolute loyalty. Compar this to Jesus' saying: "If any man love father or mothe more than me, he is not worthy of me." "If any ma will come after me, let him deny himself and take up h cross and follow me." "Ye cannot serve God and mam mon." The early Church sought the loyalty of the whol man.

The communists do not state it in so many word because to do so would be to admit that while they den the existence of religion they themselves practice a for of religion, but the sum and substance of their writings that no man can be a member in good standing of th party and still be an adherent to another religion. Th attitude is epitomized in the testimony of William Foster before the House Un-American Activities Com mittee. When asked if a member of the communist part in Russia could be married in a Church and still hol membership in the party, Foster answered: "I woul say, No. He would be put out of the party, if not for tha specific reason then for some other reason because th would indicate that he was not a completely loyal part member."

Communists not only demand loyalty, but somehow they get it. They have inspired loyalty and devotion t their cause such a has seldom been known since the day of the early Church. Maybe it's mostly because they as it?

But we? How often do we not steer clear of "de manding too much" of Christians. "Make it easy fo them to get in. Get what you can out of them, and let go at that," has, I fear, too often been the attitude of ou Churches when we evangelize.

The second similarity is to be found in the insistenc upon indoctrination.

The early Church made much, I believe, of studyin the Scriptures. Members would gather in the homes o other members where they would worship, meditate an study. The communists have their counterpart in thei "cells" where the small-fry of the party and the initiate are indoctrinated. In the modern Church we're glad t see some of our people come once a week to hear an ex position of the Scriptures, and sometimes, so I've hear the people are thanked profusely for showing up, and i rare instances we add a weekly hour of serious Bibl study.

St. Paul wrote to Timothy, and through him gav advice to all Christians: "Study to show thyself a work man approved unto God." Those early Christians, I be lieve, did study.

Hear what Georgi Dimitroff, General Secretary o the Communist International had to say to the Youn Communist International on September 25, 1935: "Com rades, you must study, study, study, study while yo fight."

I submit to you that communists do, but too ofte we don't. Our people plead that the Bible is too har to read, and too often ministers let that pass as an accept able excuse. I challenge anyone to try Marx and Leni

: easy reading. Yet, the communists do study, but we n't. The absence of Christian study groups in our urches is often explained with a "We don't have time our schedule." But Hiss and Chambers were members a "cell" whose meetings began at 10:30 P.M.!

Continuing the above quotation Dimitroff said: ombine your day-to-day practical activities with pro- und study of Marxism-Leninism, for without revolu- nary theory there can be no revolutionary practice."

Contrast this to the ever-increasing demand for so- lled "popular preaching," and "practical Christianity," id the ever-increasing willingness of preachers to suc- mb to the demand in spite of the fact that preachers now full well that without Christian doctrine there can e no Christian practice. Communists indoctrinate! We ould, but too often we don't.

The third similarity is in the zeal for the cause. Dim- roff goes on: "Be exemplary, staunch and valiant fight- s against fascism, against capitalism. Rally the young eneration around this banner. This emblem (the ham- er and sickle) of stupendous victory already waves over ne sixth of the globe, and it will conquer throughout the orld."

Compare Jesus' command: "Go ye into all the orld!" And contrast the missionary zeal in our Church- s with that of the communists. Why, we can't even in- erest our people in "conquering the block they live in.", n spite of our boasting with St. John: "This is the vic- ory that overcometh the world."

It is a mistake to think, as many today seem to think, hat communism appeals to people because it promises hem an easy life. It is true there may be some deluded ndividuals who tie onto the party's coat-tails believing hat they will be princes in the "New Order," just as hany mistook Jesus' promises of a new kingdom as an asy way to political freedom and comfort. The com- unists, however, make it very plain to their initiates hat the triumph of communism means study, work, sac- ifice — and that it might even mean the laying down of ne's life. What it does promise its adherents is power – and thus it appeals to the most powerful urge of un- egenerate man, the will to rule!

The fourth similarity I note is the concern for the down-and-outer." We hear a great deal about com- unism being a way of life with an appeal to the down- nd-outer, and when we speak of communism thriving n human trouble we do it in a tone which implies that ve think this is a damnable thing. But when we speak f the Church's thriving on trouble, we speak of this as hough it were an admirable thing.

It is a fact that the communists find their most fertile ields among the least privileged. But did not Christ do he same? How eagerly He was listened to by those who bitered around the fishing wharves, and by the inhabit- nts of the "Sheepgate" section of Jerusalem — and how He was anathematized by all the "right" people. Of ourse Jesus didn't try only to win the lower classes. He ried, and with some success, to win the higher classes, too. But don't forget, so does communism try — and very often it succeeds, as, for instance, it apparently succeeded in the case of Alger Hiss and many other "bright young men" in government.

We may not like to admit it, but the simple fact is that the Church — including our own American Lutheran Church — yes, including your congregation and mine — has too often lost interest in the down-and-outer. But communism hasn't.

I don't say these things in defense of communism, but merely to confront you with the facts. In very many respects we have simply let the communists out-church the Church! And here we are wondering what we can do about this awful scourge which threatens to engulf our civilization. Maybe that's the trouble. Maybe we're more interested in "our civilization" than we are in the Kingdom of God.

What is the cure? The cure is to let the Church be the Church.

III.

The Church's Answer to Communism

If the Church is to be successful in its struggle with Communism there are a number of things which it must do. As I have already stated indirectly, it must out-do the communists in such matters as firing its membership with zeal for its cause, and in indoctrinating its adherents.

The Church also needs to re-think its reason for opposing communism. It must particularly be aware of the fact that there may be reasons for opposing communism which are not valid for Christians, and it must avoid alliances with anti-communist forces which might prove more embarrassing to the Church than communism itself. In arriving at this certainty we might well ask: Are we so zealous in our opposition to communism because it is contrary to the truth which God has revealed to us? Or is our zeal grounded primarily in the threat of communism to the existing social and political order? In our own minds our way of life may be morally superior to the way of communism, but is the morality of our way of life sufficiently superior to that of the communists as to make it acceptable in the sight of God?

In our opposition to communism, are we motivated by a burning desire to build the kingdom of God? Or is it to save our civilization? Let us beware of making the very common mistake of equating Western democratic civilization with Christianity. What is our desire? To preserve the organized Church as it is now? Or to make of the Communion of Saints what God would like His Church to be? We have the promise of Christ that "The gates of hell shall not prevail against His Church (the Communion of Saints), but I am not so sure that we can claim that promise for the organized Church, as we know it now. But we can claim that promise for the organized Church, too, if we make of it what God desires it to be. But to do that will require vision and courage.

In as far as the struggle with communism is concerned we must avoid the error of refusing to support

or work for any movement which Communism also happens to support and to work for simply because it is a "communist cause."

A study of the successes of communism reveals that communism invariably wins its initial support among people who are the victims of social injustice. In modern times the most frequent opening wedge of successful communist campaigns has been the advocacy of land reform. This was true in Russia, in Jugoslavia, and in China. In the case of China, many of our State Department officials, including General Marshall, at first viewed the party of Mao Tse Tung as a simple agrarian land reform group. The same error was made in Jugoslavia, and, to a degree, in Russia. It can not be denied that in these countries land reform was sorely needed, nor can it be denied that frequently the Churches resisted land reform because they had large land-holdings of their own. In China Chiang Kai Shek stood, for many people, as somewhat of a symbol of Christianity in Chinese politics, but it was also from the landed gentry of China that Chiang received his major support. Had the Eastern Orthodox Church in Russia, the Roman Catholic Church in Jugoslavia, and the Christians of China had the vision to recognize the social injustices involved in the status quo, and had they had the courage to undertake reform, the communists might never have gained a foothold in those lands. Whether or not they would have, of course, is a matter of speculation. The point I would like to make is that now it has come about that almost anyone who advocates a land reform policy in any place in the world is looked upon as a communist to such an extent that many a non-communist advocate of land reform in countries where land reform is needed, and many advocates of other social reform in other lands, is silenced by his fear of being regarded as a communist, and the body of Christ frequently becomes afflicted with a social paralysis, with the result that the victims of social injustice are frequently imbued with the idea that only the communists are interested in their welfare.

Evidences of the paralyzing power of this fear of being indentified with communists is at hand in our own country, as witness the recent controversies in the Methodist and the Congregational-Christian Churches over their respective Social Action committees. Whether or not it is true that these boards harbored communist sympathizers within their memberships is not for an outsider to say, but notice that the recent Conference of the Methodist Church took no disciplinary action against any members of its "Pink Fringe," nor did it bring any official charges of communist leanings, or false doctrine. What it did do was to ask the Methodist Committee for Social Action to drop "Methodist" from its name, and to move out of the Methodist owned offices which it occupied "In order that the Church be not embarrassed." And what was it that threatened to embarrass the Church? It was advocacy of F. E. P. C., of extension of social security, of the elimination of poll tax requirements on the right to vote; of the extension of civil rights to migrant workers, of active participation of the Church in industrial relations disputes!

It is true that these are all causes which are espoused by the communists, but is it not also true that they are all fields in which there are glaring evidences of social injustice? True, the ways in which these injustices are to be corrected or eliminated are matters of controversy but to do nothing about them simply because to do something about them might identify the Church with communism is to add credence to the communist claim that only communism is interested in social progress and to increase the all too frequent tendency to equate Christianity with the status quo.

What is at stake in the struggle between communism and the Church is not the continued existence of the Church, but the welfare, both temporal and eternal, of all mankind. In the 1900 odd years of its existence, the Church has demonstrated its ability to adapt itself to the status quo. If communism gains control of the world I am sure the Church will also be able to adapt itself to that, too. But is it the mission of the Church to adapt itself to conditions as they are? Or is it the business of the Church to change the world? Jesus could have adapted Himself to conditions as they were in His day. If he had, there would have been no cleansing of the Temple; there would never have been a choosing between Jesus and Barabbas; there would never have been a crucifixion of the Son of God; but neither would there have been a resurrection from the dead, neither would there have been a Church founded; and neither would there have been introduced into the world a cause for hope and a new way of life, not the least important symbol of which has been social justice.

The Apostles, too, might have adapted themselves to the social conditions which prevailed in their world. If they had there would have been no riot in Ephesus, no persecutions of the Church in Rome, no stonings in Lystra; but neither would there have been hope for a despairing world, or justice for the down-trodden. Luther, too, might have adapted himself to the conditions of his day. If he had there would have been no conflict in his soul, no banning of his books, no banishment to the Wartburg — but neither would there have been a Reformation, nor a counter-Reformation.

To defeat communism in our day will require that Christians, even though they know they have no continuing city here, and even though they seek one above, be on the forefront of the battle to change the world and to make it a better world, with more equality of opportunity for all. Doing that may, at times, cause them to be identified with the enemy whom they fight, and will certainly call forth the enmity of the world. But Christians should not be surprised to find such enmity, neither should they fear the consequences of it. They should not be surprised at it for Christ said: "Marvel not if the world hate you." They should not fear the consequences of such hatred for He also said: "Fear not, I have overcome the world."

Evidences of the Historic Reality of Objective Christianity

G. Smedal

With objective Christianity we understood all that Christ has done *for* our salvation, the fruit of which is being offered us as free gifts under the name of the Grace of God, forgiveness of our sins, and eternal life.

Objective, we call our salvation, because it is not in us, but outside of us. Objective, because it is the fountain, the source,—because of our subjective, individual, personal salvation. Objective, because it is this salvation that saves us, not our personal salvation, necessary though this is. Objective, because it is and must always remain the basis for all our faith and hope of our personal salvation.

If it were not for the objective salvation, there would not be any salvation at all, for it is not our faith, not our prayers, not our tears over our sins, not our conversion, not our good works — necessary, absolutely necessary as they are, never-the-less, it is not all these personal individual things that save us, but solely, only, exclusively the objective salvation, the things Christ has done for us, that saves us. Objective salvation, because they are and will always remain even in all eternity the objects of our thanksgiving, adoration, and jubilation.

Why all these many words, all this repetition of things so evident, so sure, so accepted, so admired for soon two thousand years? The answer is because it is right here with regard to objective salvation that the battle of the Church will have to be waged, and that probably the hardest, the longest battle the Church has ever had to do, for this is the most insidious attack ever made on the Church and its faith. True, the Church has always been attacked from its very beginning on account of its objective Christianity though under different names. It started by attacking Christ, Himself, just on account of His calling Himself the Son of God and the Saviour of the world, and establishing His own person as the fundamental Objective salvation. Christ was convicted, condemned, and nailed to the cross, just for this one thing, Objective Christianity. He foretold His disciples that they would have to expect persecution and death for their preaching of Him, who is in His very person, objective salvation.

From Celsus through the first four hundred years of Christianity it was just the objective Christianity for which the church was attacked through gnosticism, manichaeisim, arianism, and many other philosophical systems which tried to eliminate the whole or parts of objective Christianity.

For a thousand years or so the church had comparative peace from these attacks during the period when the church became accepted by everybody in Europe. Then, in the 18th and 19th centuries, the attacks were repeated with renewed fervor, and the object of the attack was the very same as it was from the beginning, — denial of objective truth of Christianity.

Let us remember the English Deism, and the French attacks preparing the soil for the French Revolution. It is not so very long ago when religious rationalism had representatives in most of the pulpits in Europe. In the last half of the previous century we had the popularization especially in Germany,—remember Heckel, in Jena, of Darwinism and evolution, and now for almost one hundred years, bolstered by the wonderful progress of modern sciences, we have the religious Modernism, represented by highly gifted religious orators in Europe and in America, filling some of the most outstanding pulpits. True, they are in the minority, yet. Most of our people still believe in the truth of objective Christianity, but there is hardly any Protestant denomination which has not some exponents in the pulpits who at least, even though indirectly by innuendo, attack objective Christianity.

Newly, a prominent Methodist bishop, speaking in one of our largest cities, expressed his sorrow over the absence of the word "Salvation" in churches of his own denomination. Something like fifty years ago an open letter to the clergy of the United States of America was published in several of our largest dailies and signed by one hundred outstanding men and women; it said, in effect, that when they went to church they did not go in order to hear essays and addresses on science, arts, political economy, best-sellers, politics, etc. If they wanted to hear things of that kind they did not go to church, but to places where they could get better information concerning such matters. When they went to church they came for the single purpose of hearing sermons on the old gospel of Jesus Christ concerning objective salvation. If that could be said fifty years ago, what about today?

Religious modernism is creeping into more and more church pulpits. It can be felt even in some pulpits of the most conservative protestant denomination, our own, dear Lutheran Church, though fortunately not yet to any great extent.

What is, then, this strange thing which we, for want of a better name, call Religious Modernism? It is, to repeat, denial of objective Christianity and of objective salvation.

Not directly, so much, as indirectly by the absence of even the name, Salvation, for the reason it is implied that there *is* no objective salvation. That is also the way they try to explain Christ, Himself. Christ was not the Son of God more than we are. The only thing with Christ was that He had this subjective feeling in a higher, much more intensive degree than we ordinary people have. To be a Son of God is to do good, and of course,

all this carries us back to the almost total absence of recognizing our own sinfullness.

What shall we do about it? We shall recognize, become aware of the terrible things which will happen and already are beginning to happen, as consequences of our losing belief in objective Christianity. We shall remember that if it had not been for the wakefulness and watchfulness of our church fathers in the first four centuries of our Christian era, we would not have had any Christianity today; objective Christianity would have been rooted out centuries ago. And the same thing will happen today if our church people don't wake up and understand that we are being threatened with the downfall of the Christian church and its work.

Our children, and posterity at large, will have to face time and eternity without Christian faith and hope. Even apart from the metaphysical consequences of having to face our Creator and Saviour, without faith, their secular life will have to be lived without the Christian impulse; and already we see the consequences of an immorality rampant, due to the absence of Christian knowledge and impulses.

But what can the church do to stop this terrible avalanche? It can pray, it can agree with all the Christians on earth to pray the Lord of the Church for His merciful interference. If it were possible to get all Christians in the whole world to get down on their knees at the same time, each day or night, at least for a few moments, imploring Heaven for a world-wide awakening of our faith in objective Christianity, which are the things Christ has done for our salvation, what would happen?

What can the church do? It can work; it can concentrate its preaching and teaching on the fundamental realities of objective Christianity, for it is these fundamental realities which created the church on the first Christian Pentecost, sustained the church, in spite of all its sins and frailties, and converted, renewed, enlightened, and sanctified all the millions of Christian people who have lived and labored during all these Christian centuries. It is these fundamental realities of objective Christianity which have stopped all attacks on them from the beginning, during all the centuries, until today, and will stop them hereafter by virtue of its own Divine Power, provided, — the church, which is us who live today, will comply with what the Lord has told us to do always — pray and work as if our salvation were dependent upon ourselves alone.

True teaching and preaching of these soon two-thousand-year-old, original, fundamental truths can do the same thing again in our time and in the future, which they have done in the past, because they are truths, in spite of all efforts to discredit them. But it is no easy task; it is a hard task, and it cannot be done without the Spirit of the Lord, Himself, through us.

Let us, however, remember that to preach and teach objective Christianity and salvation does not mean to preach and teach dogmas and doctrines, as such. They have their places at the theological seminaries, but not in the Divine worship in the church. Dogmas and Doctrines have their place in every sermon, only insofar that they are needed in the same way as the body needs its skeleton; but preaching dogmas and doctrines has emptied many churches, and makes the sermon threadbare, annoying, and uninteresting.

Nor is the teaching of morality the same as preaching Christianity, because morality can be taught and learned without Christianity. Morality is a good thing, otherwise society would go to pieces, but personal Christianity is something entirely different. What it is to preach cannot be defined, just as love cannot be defined; it can only be felt, and the ability to do it will only be given to those who burn with the love of God for the salvation of man.

Of course, we have Christ's own definition, when he says to His disciples that they are to be witnesses of Him, because they have "been with Him from the beginning." The same thing holds good with us, that in order to be real witnesses of Christ, we must be with Him, and since Christ has left us with His bodily appearance, He must be with us to the extent that He gives us His Holy Spirit.

We are in need of a new order of preachers, or home missionaries, something like the old Mendicant Order of Monks, those monks who did not care for more worldly goods than the crumbs they could put in their sacks on their backs, and went from place to place, throughout the whole of Europe, preaching Christ to the people in their own languages, and finally created a whole new order of society.

What decaying Christendom needs today is preachers of only one love, — the consuming love of Jesus and His Apostate people, — preachers who are willing to work beside any laborer in the factories, any ploughman on the farms, and tradesman in the different trades, in any vocation, for the single purpose of winning the person beside him for objective Christianity, for what Christ has done for his salvation.

What we need today is highly educated men and women, burning with Christian love, who can and will infiltrate the intellectual classes of society, ranking with them in their own culture, and help them to realize that though we cannot grasp God and Christ with the methods of exact sciences, we can at least show that objective Christianity is history evidenced with no less verity than any other historical event.

When Christ speaks out of His profound consciousness of His communion with God, whom He always calls His Father, even from the beginning as a child in the temple, when Christ time and again tells both friend and foe that He came from the Father, that He speaks from the Father, that He neither speaks or does anything of Himself, but only what His Father has taught Him and commanded Him, — when He reminds His Father of the glory He had with Him back in all eternity, "before the foundation of the world," — when we hear Him calling Himself the Son of God, the promised Messiah, the Son of man, the Good Shepherd, the Light, the Living Water, the

viour, that He has been given all authority in Heaven d on Earth, and sends His disciples to make all nations s disciples simply by being witnesses of Him, — that e will send the Holy Ghost to help them to do that per-human work that our destiny for time and eternity nges on, our relationship to Him, — and so we could ntinue — when we read and hear all this, — how can y human being dare to stand up and say or write for her people to read, that all these things had no other istence than in the own mind of Christ, that they had no objective existence, that they did not stand for corresponding actualities, but were simply 'illusions, day dreams, — of Him who told them?'

The personality of Jesus, with everything He said and did, together with His reappearance, after His death, to His disciples, convincing them of His identity, with the Lord and Master, whom they had seen nailed to the cross, dead and buried, this is the incontrovertible evidence of the historic reality of objective Christianity and Salvation.

How Much Longer?

Allen R. Kalb

This question is directed to all Lutherans of all synods nd groups.

How much longer will these divisions exist among Lutherans? How much longer will it be necessary for our nation's armed forces to declare to us that when they are asking for Lutheran chaplains they re not interested in synodical differences? Yes, how much onger will it be impossible for Lutheran parents and heir children or Lutheran blood brothers and sisters to ommune together at the Lord's Table simply because hey are affiliated with different synods or groups? How nuch longer will we Lutherans have to explain, on so nany occasions to non-Lutherans, that officially we are ifferent Lutherans from some mutual friends about whom inquiry is made?

Is it not high time that we wake up to our own shortcomings, discard our own smugness and our own self-ighteousness, and acknowledge that our fellow Lutherans could be less in error than ourselves?

No sincere Lutheran wants Lutheranism watered down. But the record is perfectly clear that frequently differences in application and practice are as pronounced intra-synodically as inter-synodically. So who is to say any one Lutheran body is any less Christian and Lutheran than another?

If it were possible for Dr. Martin Luther to return to this earth, it would indeed be most interesting to see with which synod or group he would affiliate! His evaluations and comparisons would certainly cause most of us to take a good, hard, second-look at ourselves.

None of us, regardless of synodical attachments, can beat upon our breasts and thank God we are not as other Lutherans. God forbid it. This writer feels assured all major Lutheran synods and groups agree on such fundamental doctrines as are set forth in the Nicene and Apostles' creeds. Some may disagree in such matters as predestination, drinking alcoholic beverages, smoking, card playing and dancing. To be sure, the fundamental doctrines cannot and must not be compromised. But is any Lutheran going to insist that the other beliefs and practices mentioned are, in themselves, a matter of salvation or damnation? Hardly.

How much longer are we going to be partially or entirely ineffectual in national and international affairs and permit ourselves to be neutralized or destroyed by those who would like nothing better simply because we do not speak as one voice? There are, of course, those who will say, "Oh well, our differences are not so great or so deep that we should be so concerned." That argument only emphasizes the needlessness for all these divisions. The fact remains that these divisions are greatly and adversely affecting the work of all us Lutherans. When one contemplates what great things have been accomplished by the various synods and groups individually, it must be obvious that the accomplishments of an undivided Lutheran Church would be, indeed, tremendous.

It is singularly strange that when one, interested in Lutheran unity, discusses this subject with members of the clergy and laity of different groups, he finds a preponderance in favor of immediate amalgamation. But it seems that it all ends up, too often, in noble phrases incorporated into the resolutions adopted at the various church conventions.

Now this writer is perfectly aware of the fact that union is not unity. As pointed out recently by a speaker on the radio, "Tie the tails of a cat and dog together and you have union - but not unity!" He was quite correct. Union without unity could and probably would make our present situation worse. But we like to think that the governments of our Lutheran Churches, in this hemisphere, are operated about as democratically as is possible. This means that the majority rules, and we hope, in the spirit of St. Paul, "decently and in good order." We would not want it otherwise but to do the will of God.

It is quite true that there have already been more

mergers effected and in progress as well as co-operational organizations instituted among us, that a few years back would have been considered improbable if not impossible. These examples only point up the fact that Unity is attainable.

Perhaps it is too much to expect that this unity among Lutherans can be accomplished 100 per cent in our day or any other. But it is definitely not too much to expect that preponderance of Lutherans can be joined together here and now. Should the few hold back the many? Especially when the many are as eager to do God's bidding as the few? Sadly enough, there would remain divisions — a minimum — on one large and one or more quite small groups. But certainly it would be nothing like the twenty to twenty-five divisions that now exist.

Some may ask the question: "Well, if such effort should be put forth for Lutheran unity, why not include all the other Christian denominations?" That is a good question — but another subject. This one thing should be perfectly clear: the first step is to get our own house in order —accomplish our own unity so that we can clarify our own position if and when we are confronted with such a proposal. There is not much to be accomplished by one divided house trying to support another even more divided. Moreover, our own unity may well prevent a rather absurd inconsistency to be found in one Lutheran church in a community practicing certain fellowship with non-Lutheran churches, while still another Lutheran church in the same community declines to do so. And this is not said to either condone or disapprove of any or all such fellowships. Rather, it is to prevent Lutheranism from being held up to ridicule. Others will not, and do not, see us in the same light we see ourselves — and make no mistake about it.

It would appear that even though consciously we Lutherans excuse ourselves from amalgamating with each other for scriptural reasons, down deep it may be, in altogether too many instances, an unconscious pride, stubbornness and selfishness. Examples of each could be cited if space permitted. We can all choose a piece of Scripture, here and there, to support what ever we want to support; but what happens to such extractions when read in the light of the entire Word of God?

Let us be sensible, practical and above all, Christian in our approach to this problem which is on the minds and hearts of millions of Lutherans. Whatever we do to resolve this problem must be done in accordance with God's will, as discerned through prayer and by means of the lawful processes of our church bodies and their official leaders. To do otherwise would be un-Lutheran if not un-Christian.

But by the very authority of the Scriptures and the Lutheran doctrine of Universal Priesthood, each Lutheran has every right to speak up on this subject if he feels it is his Christian duty to do so and to ask: "How much longer?"

CORRESPONDENCE

All-India Seminary

Sir:

After more than twenty years of talking, planning and hoping by various individuals and groups an all-India theological college is almost a reality. That word "almost" has a few conditions attached to it. A description of the first meeting of the College Council should show why.

On June 4th and 5th of this year the members of the Council met in the South India hill station of Kodaikanal. Representatives of nine missions and churches responded to the invitation sent out by the executive committee of the Federation of Evangelical Lutheran Churches in India. Churches from various parts of India and missions from Germany, Sweden and the United States were represented. The United Lutheran Church and the American Lutheran Church had regular delegates while Missouri had interested visitors. Each delegate reported on his group's interest and ability to contribute towards the expenses of the proposed College. Several bodies had suggested amendments or alterations to the constitution before they were prepared to accept it. Some were not able to meet their allocated share of the expenses. This was also true of some groups which had not sent delegates to this meeting.

Thus the Council found itself with an insufficient budget, inadequate quarters, no faculty or student body, no curriculum or library, and an unratified constitution (making the meeting itself somewhat unofficial, to say the least, inasmuch as the constitution authorizes the formation of the College Council).

In spite of all this the Council decided to go ahead and plan to open the College on July 1st, 1953. Why the sudden urgency after all these years of waiting? Although all the reasons were not actually voiced, there was a unanimity of feeling that the time was right. A number of students are ready for the training such a college will give. One all-India Lutheran Church is hoped for in the near future. The political situation may have had its influence. But most important was the enthusiasm of the College Council. Despite the difficulties they felt they could succeed.

Up to the present time many of our full-time religious workers have not had regular seminary training. Some few have had no training. Most have had either an elementary or high school secular training followed by two or three years of religious training that had to be geared to their abilities. Very few had regular B. D. training. Those with special ability were usually sent overseas for advanced studies. This proposed theological college is to provide this regular B. D. training. Because it is offered in the same environment in which the students will later work, it should prove more practical and effective.

There are further hopes and aims for this institution. Facilities are to be made available for research work. Thus

ooks and other writings should be forthcoming that will arify Christianity in its Indian setting. Possibly some day his may become a study center for the Lutherans of S. E. sia.

But little time was spent on these dreams for the future. here were pressing problems to solve. Already the first ontacts are being made with prospective faculty members. building committee has been given the difficult task of repairs and new construction to be completed by next July.

Many sacrifices are being made so that the College will become a reality. At the present time the quarters are being used for a lower grade seminary by the Tamil Evangelical Lutheran Church, one of the churches participating in the new venture. They must relocate in another town and put up the necessary buildings while continuing their classes. At least one of the present seminaries may "lose" a faculty member to the new seminary. Such men will not be easily replaced. All the work and correspondence involved in getting this project going is being done by men who already have full loads in their regular work. But none minds helping to bring this long-awaited institution into being.

The College is to be located in Madras city in the buildings called Gurukul. Because there will probably be persons from many countries who will be interested in this project, an organization with some name such as "Friends of Gurukul" has been proposed. Through this group interested friends would be able to help and would be kept informed of the progress of Gurukul.

E. Chell, Puttur, India

Where Do We Stand?

Sir:

I want to sincerely thank you for the article "Where Do We Stand?" in the August issue.

During all the talks and writings about merger of the various Lutheran groups, it has grieved me that nothing has been indicated as to what our stand would be toward the lodge question when such a merger is realized.

I do not believe it is a "dead issue," but very much alive in the minds of many of us. I am now past 75, so I belong possibly to a past generation that touched the pioneers and well remembers their zeal for this cause. How can we expect a Lutheran group that denounces the lodges as ungodly and unscriptural in their teachings (claiming a religious system, which they certainly have) to unite with another group that favors and honors the secret societies, even to the extent mentioned in the above-mentioned article.

I trust, now that you have "opened the draft" that this matter will be thoroughly aired by those who are capable of handling it in the columns of Outlook. Personally I can only offer my own definite objections to the whole lodge system as Christless, self-righteous, etc. May God in His mercy save the American Lutheran Church that is to be from that soul-destructive power!

Augustana Pastor, Kansas

Sir:

August Outlook arrived yesterday. And not merely "paged thru." I don't miss much. Therefore, I couldn't miss Where Do We Stand?

May I inquire from whom you received the clipping? "Parson Jim," his own term, runs all over Reno in cowboy outfit and has done neither himself nor his congregation any good by that satanic thing and there are rumblings in his own group. One can be a Hans Dampf in allen Gassen just so long. His unionism has been a disgrace to his own church body from the very beginning, including Judaism and communion services with all denominations belonging to the Ministerial Association.

Oslund was known to us long before he came to Reno. He was the representative of the National Lutheran Council in the operation of the Lutheran Service Center in San Francisco. He threw monkey wrenches instead of giving cooperation. I could go on, but there's no point to it.

Take this for what it's worth from a Missourian, but not a hidebound one.

Missouri Pastor, Nevada

Sir:

Not that it matters to you, but your editorial, Where Do We Stand? meets my approval. However, this is only the exordium. I haven't thrown any monkey-wrenches for some time. Here is one.

Why single out one church as a horrible example? Last year a friend in Ohio sent me a clipping from a Sandusky newspaper. It contained the announcement of a Masonic service to be held on Masonry's patron saint's day, June 21, in the Lutheran church of a neighboring city. Of course I thought of the ULC. What was my chagrin when the yearbook proved that the pastor and the parish belonged to the ALC.

That it happened is possible. The youthful pastor may have had a lapsus. We'll condone that. The question with me is, Was anything done about it? It would not appear in the Standard or the Outlook, but I did look for it in the District report. But I found nothing. If pastor and parish were not disciplined, it would be tacit approval. And that is not to be condoned. Furthermore, if you report lapses in other Churches, wouldn't it only be fair to do the same when lapses occur in your own group?

ALC pastor, Kansas.

It would only be fair, and if I hear of them in time they will be treated the same as any other. But I was speaking to the District President yesterday, and he had no more knowledge of the case you refer to than I did. Editor.

AMERICAN LUTHERAN CONFERENCE 11th BIENNIAL CONVENTION

November 12 and 13, 1952

Messiah Lutheran Church, Columbus Avenue and East Street

Minneapolis, Minnesota

NEWS OF THE CHURCHES

Missouri Synod May Establish Relations with LWF

St. Paul, Minn. — The Lutheran Church-Missouri Synod may seek some kind of relationship with the Lutheran World Federation, Dr. John W. Behnken, synod president, told delegates to the convention of the Evangelical Lutheran Synodical Conference of North America here.

The announcement was made by Dr. Behnken during a report he gave of the recent Assembly of the Federation in Hannover, Germany, which he attended with 25 official visitors of the Missouri Synod.

As soon as Dr. Behnken finished speaking, the president of the Wisconsin Synod, Dr. John Brenner, Milwaukee, Wis., jumped to his feet and said fellowship with the Lutheran World Federation bodies would be unscriptural."

Dr. Behnken replied: "We are not contemplating fellowship, but some kind of relationship where our testimony might be given."

When other Wisconsin and Norwegian Synod delegates questioned whether Scripture would permit even this, the Conference retiring president, Dr. Christian Barth, Springfield, Ill., reported that Dr. Behnken had done the conference a courtesy in reporting on Hannover and that further questioning of him was out of order. "While we are not ready to join the Lutheran World Federation," Dr. Behnken said, "and while some of us are definitely convinced that our theology does not permit us to join, yet there are some things that convince us we must come closer and establsh some relationship between the Federation and ourselves and the free Churches."

Lutheran Groups Postpone Action on 'Common Confession'

St. Paul, Minn.—By a vote of 154 to 62, the Evangelical Lutheran Synodical Conference of North America decided at its biennial convention here to postpone all further action regarding the "common confession."

The "common confession" is a doctrinal agreement adopted by the Lutheran Church-Missouri Synod, one of the Conference's four constituent synods, and the American Lutheran Church, not a Conference member.

In formal reports submitted at the beginning of the convention here, the Wisconsin and the Norwegian synods had demanded that the Missouri Synod be requested to repeal its approval of the document. The fourth Conference body the Slovak Synod, approved the agreement several months ago.

The Conference voted to take no action on the agreement until a supplement to it, now being prepared, is completed and is presented to the four synods in the Conference and to the American Lutheran Church.

In another action, the Conference voted unanimously to "receive and endorse" the report submitted by its intersynodical relations committee which had condemned participation of Synodical Conference laymen in the "Lutheran Men in America" organization, whose avowed purpose is to encourage fellowship among all Lutherans.

The committee report said that "the aims of the Lutheran Men in America and their manner of conducting their meetings are plainly unionistic."

"We repudiate unionism, that is, church-fellowship with the adherents of false doctrine, as disobedience to God's command," it said, "as causing divisions in the Church, Rom. 16,17: 2 John 9, 10, and as involving the constant danger of losing the Word of God entirely, 2 Tim. 2,17-21."

Earlier, the Conference side-stepped decisions on two other controversial issues—whether Lutheran churches should sponsor Boy Scout troops and whether Lutheran pastors should serve as military chaplains—by referring them to the theological faculties of the four synods.

Danish Lutheran Church Votes to Change Name

Omaha, Nebr.—Delegates to the 75th annual convention of the Danish Evangelical Lutheran Church of America here voted to change the denomination's name to the American Evangelical Lutheran Church and to continue negotiations toward a merger with the United Lutheran Church in America.

The Rev. Holger O. Nielsen of Cedar Falls, Ia., secretary, said the vote on the name change was 225 to 25 and on the merger negotiations 277 to 32. Nearly 800 delegates and pastors from 22 states and parts of Canada attended the convention.

Mr. Nielsen said that the name change cannot become effective until it has been approved by the next denominational convention. He predicted that at least two more years of negotiations would be required before the Danish group, which has a membership of more than 19,000, affiliates with the United Lutheran Church.

Under the merger proposal, the Danish Church would retain its identity but work in close cooperation with the U.L.C.A., Mr. Nielsen said.

(In New York, Dr. Franklin C. Fry, president of the U.L.C.A., said that the only basis of affiliation which had been discussed would set up the Danish group as a synod of the U.L.C.A. This, he said, would enable it to retain its identity just as other synods of his Church do.)

Dr. Alfred Jensen of Des Moines, Ia., president of the denomination since 1936, was re-elected for another two-year term.

New Orthodox Lutheran Group to Open Seminary

Minneapolis, Minn.—The Orthodox Lutheran Conference, formed by a small group of dissidents from the Lutheran Church-Missouri Synod, will open a seminary here in September to train its clergymen, it was reported here at the conference's annual convention.

The seminary will be located on property purchased by Holy Trinity Orthodox Lutheran congregation of Minneapolis, H. A. Strumpler, St. Louis, Mo., Conference director of public relations, announced.

Holy Trinity congregation was formed by former members of Immanuel Lutheran church here. They and their pastor, the Rev. Otto G. Schupmann, formerly of Immanuel, left the Missouri Synod to become affiliated with the new Conference.

The Orthodox Lutheran Conference was organized a year ago at a meeting at Okabena, Minn., by a small group of pastors and laymen, who claim the Missouri Synod is becoming "liberal" in its theology. They particularly object to the so-called "common confession," a theological agreement intended to resolve doctrinal differences between the Missouri Synod and the American Lutheran Church.

Dr. P. E. Kretzmann, formerly of Cuba, Mo., who was a professor for 20 years at Concordia Seminary, St. Louis (a Missouri Synod institution), and Conference vice-president, will serve as president and one of the two faculty members at the new seminary, Mr. Strumpler said.

The other faculty member will be the Rev. Wallace H. McLaughlin, formerly of Pittsburgh, Pa., president of the Conference. Both Mr. Kretzmann and Mr. McLaughlin have moved to Minneapolis.

Mr. Strumpler said six students "definitely" have been enrolled thus far in the seminary, which will be located in the parsonage of Holy Trinity congregation.

He reported that the Conference has eight congregations in "full membership" and eight more potential members.

The Conference adopted a resolution saying it had received "overtures" for a meeting from the presidum of the Missouri Synod, but considered these overtures closed since no agenda for a proposed meeting was suggested.

"Lutherans Developing Garden of Our Lord"

Coral Gables, Fla.—Lutherans are developing a "Garden of Our Lord" here which they hope will become a national Protestant shrine.

Situated on land adjacent to St. James Lutheran church, the garden is being filled with trees and plants like those that grow in the Holy Land, and with bronze plaques honoring outstanding Lutherans.

Latest addition to the garden's flora is a 23-foot olive tree cultivated in California from Mediterranean area seed. Another recent gift is a small acacia seyal, known in the Bible as the shittah tree, under the cool shade of which the Israelites sat in ancient times.

Each specimen bears a plate giving the Biblical reference to it. The garden maintains a nursery where seeds from the Holy Land are planted. One of the most treasured packages it has received is seed from flowers now blooming in the Garden of Gethsemane, where Christ prayed before His arrest and crucifixion.

Plaques in the garden memorialize Dr. Walter A. Maier, famed Lutheran Hour radio preacher; Dr. Edwin H. Meuser, organizer of Lutheran congregations in Florida; and Maj. Gen. John Peter Gabriel Muhlenberg, Lutheran pastor who distinguished himself as an officer under George Washington in the Revolutionary War.

Col. Wallace E. Hackett, chairman of the Garden of Our Lord Association, said funds are being sought for a plaque to Gen. Muhlenberg's father, Dr. Henry Melchior Muhlenberg, known as "the patriarch of Lutheranism in America." Plaques of other outstanding Lutheran figures also are planned.

Lutherans Oppose Student Group in National Council Setup

Estes Park, Colo.—A proposal that the United Student Christian Council operate as a department of the National Council of Churches was opposed by the Council of Lutheran Student Associations at its annual meeting here. The Lutheran student group is a member of the USCC.

In another action, the Council decided to emphasize prayer during the coming year. In this connection it voted to support the Student Day of Prayer on February 8, 1953, sponsored by the World Student Christian Federation. The observance coincides with the World Day of Prayer. It was suggested that there be an exchange of prayers among the Student Christian Movements of the world.

The Council approved a resolution making the office of president of the Lutheran Student Association a full-time one.

Missouri Synod TV Series Ge's World Premiere

New York—A new television series described as "a revolutionary step in the propagation of Christianity" had its world premiere here.

Designed to reach the more than 65,000,000 non-churchgoing Americans, the series, produced by Lutheran Television Productions of the Lutheran Church-Missouri Synod at a cost of $500,000, consists of 26 dramatic motion picture films.

The one-half hour films treat simple moral truths as they affect an average home in an average community. Each represents an episode in the life of the Fisher family and the application of Christian principles to the problems and difficulties that arise in their daily lives.

According to the Rev. L. C. Wuerffel of St. Louis, Mo., chairman of the Lutheran Television Productions Committee, 32 of the nation's 107 television stations have already agreed to show the series, entitled "This Is the Life," as a public service program.

He said the first showings took place on a national basis during the week of Sept. 7 in New York, Birmingham, Cincinnati, Columbus, Detroit, Jacksonville, Louisville, Omaha, Philadelphia, Pittsburgh, Schenectady, Utica, Washington, D. C., Denver, Albuquerque, Dallas, Los Angeles, New Orleans, and Oklahoma City. Additional cities will be added in succeeding months.

The National Council of Churches, through its Department of Broadcasting and Films, is cooperating with the Missouri Synod in the distribution of the TV series which thus, it was said, "becomes the most formidable project yet undertaken to expose the unchurched population of this country to the benefits of attending church."

Albert Crews of the National Council's Department of Broadcasting and Films praised the Miscouri Synod's TV series as "a magnificent achievement" and "a wonderful step forward in the utilization of television to tell the Christian story." He said the National Council was "proud and happy to be associated with it, even in a small way."

"This Is the Life" was produced in Hollywood by Family Films, Inc., with professional actors and actresses portraying the various roles. The action centers around the lives of Grampa Fisher, his 50-year old son and daughter-in-law, Carl and Anna, and their three children.

Lutherans Set Thanksgiving Clothing Appeal

New York—Lutheran World Relief's annual Thanksgiving Clothing Appeal will be held from Nov. 23-30, it was announced here by Bernard A. Confer, administrative secretary of the agency.

Mr. Confer urged the 10,000 congregations associated with the eight member bodies of the National Lutheran Council to make immediate plans for collecting clothing during Thanksgiving week.

He said that far from diminishing, the clothing needs are as great, and in some instances greater, than ever. He singled out as especially needy "the new refugees streaming across the border from Iron Curtain countries into Germany and Austria," three-quarters of a million Arab refugees in the Middle East, and an estimated four million refugees in Korea "where additional millions are also in severe need."

Last year's fall campaign produced about one and a quarter million pounds of clothing, according to Mr. Confer, who expressed the hope that the 1952 results would be even better.

Swedish Church Launches Seven-Month Fund Campaign

Stockholm—Celebrations here marking the 400th anniversary of the death of Olaus Petri, Swedish Church reformer, featured the launching of a seven-month fund-raising and promotion campaign on behalf of the Swedish State Lutheran Church.

The campaign, to be conducted on a national scale, is the largest of its kind sponsored by the Church since 1917. At that time the jubilee of Archbishop Nathan Soderblom was the occasion for a campaign that raised millions of

kroner for the Church. The current drive will be known as the "Olaus Petri Fund."

In a statement issued in connection with the anniversary celebrations, Archbishop Yngve Brilioth said:

"The object of the campaign is to enlarge the scope of the Church's activities, to help the Swedish people to build up Christian homes, to create a Christian working pattern for life, to conserve our Christian heritage, and to make it a driving force in the society of today and tomorrow. The slogan for the campaign is in Olaus Petri's own words: 'We Swedes also belong to God.' "

Stevenson Hints He Would Favor Personal Vatican Envoy

Springfield, Ill.— Gov. Adlai E. Stevenson said here that he does not plan to nominate an ambassador to the Vatican if he is elected President.

The Democratic candidate said, however, that he saw no "special disadvantage" in the system used by Presidents Roosevelt and Truman when they sent Myron C. Taylor as a "personal representative" to the Vatican.

When the question was asked by a newsman Gov. Stevenson reflected for a moment and then said slowly:

"I think I will not propose the appointment of an ambassador to the Vatican. I think the matter in this country is that it constitutes official recognition of a religion, and that is highly incompatible with our belief in the separation of Church and State."

He then added it might be possible that he would consider some sort of personal representative at the Vatican in order to have the advantage of information available from that source.

Plan Clergy Group to Promote Stevenson Candidacy

Alexandria, Va.—Formation of a clerical committee to promote the candidacy of Governor Adlai E. Stevenson, Democratic Presidential nominee, was voted here by the second annual conference of Christian Action.

The conference, attended by some 100 pastors, theologians, denominational executives and laymen, decided to set in motion a committee comprising Protestant, Roman Catholic and Jewish clergymen. Plans are for the committee to issue a statement endorsing Gov. Stevenson and urging church members to work vigorously in his behalf.

Christian Action, formed last year, is a national group which seeks to apply Christian principles to social, economic and political affairs. It has no official church connections but its members are churchmen in good standing.

The conference elected Dr. Reinhold Niebuhr of Union Theological Seminary, New York, and Dr. Liston Pope, dean of the Yale Divinity School, honorary co-chairmen of Christian Action.

Southern Presbyterian Merger Opponents Organize

Weaverville, N. C.—A national Association for the Preservation and Continuation of the Southern Presbyterian Church was formed at a meeting here of some 400 persons. They are members of the Presbyterian Church in the U. S. who are opposed to a proposed merger of their denomination with two other Presbyterian bodies.

The other two denominations involved in the union plans are the Presbyterian Church in the U.S.A. and the United Presbyterian Church.

Spearheading the movement for the new association were three unofficial groups within the Southern Presbyterian Church. They are the board of directors of the Southern Presbyterian Journal, a weekly published here; the executive board of the Continuing Church Committee formed several years ago in Louisiana; and a recently organized Tennessee group, the Association for the Preservation of a particular Church."

The organizers said that their primary aim is "the preservation of a evangelical witness, not just the preservation of a particular church."

It was the consensus of the delegates that union with the Presbyterian Church in the U. S. A. would submerge this witness, "placing the emphasis o

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mbers and organization rather than Christian truth and witness."

Also considered by the delegates was status of church property should proposed merger materialize. It is reported to the meeting that urches opposed to the merger are in-rporating in order to protect their urch property for the benefit of local ngregations.

British Church Paper Criticizes Eden Remarriage

London—The privately-owned Anglo Catholic weekly, Church Times, criti-zed Foreign Secretary Anthony Ed-n's remarriage while the wife he di-orced in 1950 for desertion is still ive.

Mr. Eden married Clarissa Churchill, iece of Prime Minister Winston hurchill, in a civil service at the Cax-on Hall Registry Office, Westminister.

Comparing this to "the unprecedent-d selection by the American Demo-ratic Party of a divorced man as its andidate for the Presidency," the pa-er, which reflects High Church opin-on, said that the Foreign Secretary's ction "shows how far the climate of ublic opinion in this matter has hanged for the worse."

"Mr. Eden's private life is as much is own affair as any other man's," the Church Times said. "But high public osition is bound to lend special signi-icance to private actions. A genera-ion or so ago, a Foreign Secretary—who is more than likely to become Prime Minister—would have felt com-pelled to choose between his public career and such a marriage."

The editorial then noted that it was only 16 years since the reigning mon-arch had been "forced to make an un-happy choice of similar character be-tween his marriage and his throne."

"It is now, apparently, to be accepted as a matter of course," it said, "that those who occupy the highest positions in political and public life may break the Church's law without embarrass-ment or reproach.

"It is natural, perhaps inevitable, when divorce is so rampant in the country as a whole, that it should also invade every circle of public life.

"The world has now openly rejected the law of Christ in this as in much else. This fact may make remarriage after divorce 'respectable' in the eyes of a pagan generation, but it does not make it one whit more right."

Lund Conference on Faith and Order Opens

Lund, Sweden—More than 320 dele-gates and observers from Churches and different traditions in 40 countries at-tended the opening here of the third World Conference on Faith and Order, sponsored by the World Council of Churches.

Among the observers were several Roman Catholic priests appointed "by due authority." They are not, how-ever, taking any official part in the Conference's deliberations.

Archbishop Yngve Brilioth, Primate of Sweden, was elected president of the Conference and Dr. Douglas Hor-ton of New York, secretary of the Con-gregational Christian Churches, was named vice-president.

Churches in only two Iron Curtain countries—Hungary and Czechoslova-kia—sent delegates. Representing the Lutheran Church in Hungary were Bishops Laszlo Deszery and Lajos Ve-to. Bishop A. Bereczsky was present as a delegate of the Reformed Church of Hungary.

One delegate attended from Czech-oslovakia—Prof. Joseph L. Hromadka of the Evangelical Church of the Czech Brethren.

Archbishop Brilioth delivered the keynote address at the opening plen-ary session. He reviewed the early his-tory of the Faith and Order movement.

The Lund conference is the third of a series of world conferences on Faith and Order. After a preliminary gath-

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ering at Geneva in 1920, the first world conference, was held at Lausanne in 1927, and the second at Edinburgh in 1937.

Sees Lund Conference Advancing Church Unity

Lund, Sweden — The Church has advanced another stage on the road to unity as a result of the Third World Conference on Faith and Order here.

Published reports of the Conference will not show this. They may even seem to prove the contrary. There has been no dramatic closing of the old chasms which separate the various communions. Long-standing problems that confront those who seek reunion are still problems for which no solution is in sight.

Keen and careful theological thinking characterized discussions both in the full sessions of the Conference and in meetings of its sections and sub-sections where the most intensive work was done, and this has gone into the record which will be issued as the report of the Conference.

Many basic agreements are recorded but again, as in the reports of two previous Faith and Order Conferences in 1927 and 1937, there is frequent recurrece to the phrase, "some think. . . while others think. . . "

It would be hard to put a finger on even one former disagreement that has been turned into an agreement. The theological studies that have been carried on by the Faith and Order movement during the 25 years since the First Conference at Lausanne have greatly increased each participating communion's understanding of the position of the others and even of its own position, but there have been few conversions of individuals from one position to another and none of communions.

Nor has there been any "giving up" by any communion of anything which it had previously held as essential to Christian faith or to the true conception of the Church.

In what then does the progress towards unity consist? It consists in a gradual change in the climate, the mood and the temper in which discussions are carried on and in which even disagreements are stated, and in the intensification of desire to advance towards unity.

This desire, amounting to a passion and including a conviction of the sin of division and a sense of urgent duty to remove or transcend the obstacles to unity, has continued and increased even while keen theological discussion has been clarifying and sharpening the doctrinal differences.

This has been possible because the clarification of differences has been accompanied by a penetration beneath them and the discovery of even more significant harmonies and unities at a greater length. This is not a new process. It has been going on through all the years of the ecumenical movement.

Those who have been active in this movement for two or three decades can feel that at Lund the process revealed a point never before attained.

Nobody knows how the hindrace to unity can be overcome and there is no completely rational ground for believing that they can be, but everyone who worked at it at Lund is convinced that they must be overcome and is determined to keep on trying.

Lund Conference Challenges Churches to Act on Unity

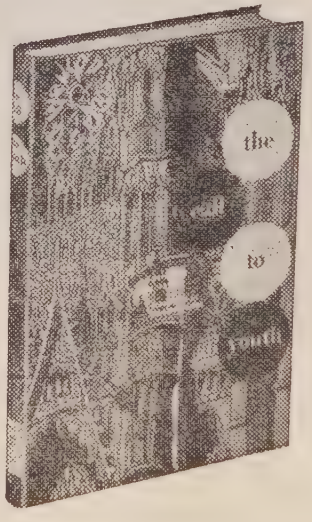
Lund, Sweden—A challenge to the world's Churches to act "here and now" on unity was sounded in a report adopted at the Third World Conference on Faith and Order here.

The report was drafted by a special committee headed by the Rt. Rev. Angus Dun, Episcopal Bishop of Washington, D. C. Entitled "A Word to the Church," it will form the introductory chapter to the final report on the Conference.

Text of the introductory chapter follows:

"First, we have been sent to Lund by

Youth Leaders of Six Lutheran Church Bodies Join in . . .



THE CALL TO YOUTH

Compiled by
KENNETH PRIEBE

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Churches to study together what sures of unity in matters of faith, rch order, and worship exist among Churches and how we may move ard the fuller unity that God wills us.

Ve give thanks to the Lord of the rch for what he has wrought among n and through our fellowship of versation and prayer and for the vidence that, in several parts of the ld, Churches are drawing closer to- er.

We have made many discoveries ut one another's Churches, and our plexity in the face of unresolved erences has been surpassed by our itude for the manifold grace of l, which we see at work in the life he Churches all over the world.

Second, we have seen clearly that can make no real advance toward ty if we only compare our several ceptions of the nature of the Church the traditions in which they are bodied. But once again it has been ved that, as we seek to draw closer Christ, we come closer to one an- er.

We need, therefore, to penetrate be- d our division to a deeper and richer derstanding of the mystery of the d-given union of Christ with His urch. We need increasingly to rea- e that the separate histories of our urches find their full meaning only een in the perspective of God's deal- with His whole people.

Third, we hove now reached a cru- l point in our ecumenical discus- ns. As we have come to know one other better, our eyes have been ened (not only) to the depth and in of our separations (but) also to r fundamental unity. The measure unity which it has been given to Churches to experience together st now find clearer manifestation.

"A faith in the oneness of the urch of Christ is dead if it is not plemented by acts of obedience. ere are truths about the nature of d and His Church which will re- ain forever closed to us unless we t together in obedience to the unity ich is already ours.

"We would, therefore, earnestly re- est our Churches to consider whether ey are doing all they ought to do to anifest the oneness of the people of od.

"Should not Churches ask thmeselves hether they are showing sufficient gerness to enter into conversation ith other Churches and whether they ould not act together in all matters xcept those in which deep differences conviction compel them to act sep- rately?

"Should they not acknowledge the fact that they often allow themselves to be separated from each other by secular forces and influences instead of witnessing together to the sole Lordship of Christ, Who gathers His people from all nations, races and tongues?

"Fourth, obedience to God demands also that the Churches seek unity in their mission to the world.

"We share the failure to convey the Christian message to the masses of mankind. But it is precisely to these masses that we have the obligation to preach the one Gospel and to manifest the oneness of the Church.

"Fifth, the word 'penitence' has been often on our lips here at Lund. Penitence involves willingness to endure judgment—the judgment of the Lord to Whom has been given the power to sift mankind and to gather into one the scattered children of God.

"We await His final triumph at the end of history. But, in God's mercy, tokens of judgment which are calls to a new and active obedience come to us in our day, here and now.

"Surely we cannot any longer remain blind to the signs of our times and deaf to His word.

"The Lord says once again that 'he that gathereth not with me, scattereth abroad.' "

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Set World Council Assembly Theme

Lund, Sweden — The theme for the Second Assembly of the World Council of Churches at Evanston, Ill., in 1954, will be "Our Oneness in Christ and Our Disunity as Churches."

Exact wording of the theme was approved by delegates to the Third World Conference on Faith and Order at its ference, which was sponsored by the World Council's Commission on Faith and Order, had been charged with formulating the theme for the Evanston meeting.

The delegates also approved a new slate of officers for the Faith and Order Commission. These nominations, however, are subject to confirmation by the World Council's Central Committee at its meeting in Lucknow, India, next Dec. 31-Jan. 9.

Reelected chairman of the 85-member commission was Archbishop Yngve Brilioth, Primate of the Swedish State Lutheran Church. Dr. J. Robert Nelson of New York, a secretary of the United Student Christian Council, was chosen secretary.

Colorado Court Bars Public Funds To Nun-Taught School

Sterling, Colorado — District Judge George C. Twombly, in a ruling here, ordered the state and Logan County to cut off public funds to St. Peter's school at nearby Fleming on the grounds that "there is no separation of Church and State" in the school.

It is expected that the decision will be appealed to the Colorado Supreme Court. Defendants in the four-year-old litigation have 60 days to file an appeal before the judgment of the court becomes binding.

Meanwhile, Judge Twombly also directed that the two nuns who teach in the school refrain from wearing religious garb while teaching. He also restrained the nuns from giving public school children "instruction in sectarian religious teachings based on tenets of the Roman Catholic Church."

The decision upheld the charge of W.E. Outcalt of Sterling, the plaintiff, that St. Peter's is actually a parochial school.

Mr. Outcalt, a retired sugar company fieldman, charged in his original suit against the three members of the district board of education that:

(1) Religious education was being given by Roman Catholic nuns at the school.

(2) Nuns wearing religious garb were employed as public school teachers and were being paid from state funds.

(3) The school is being rented from the Catholic Church.

(4) The school board closed one public school and "ordered" the children who would have attended it to attend St. Peter's school instead.

Parochial School Issue Raised in Michigan

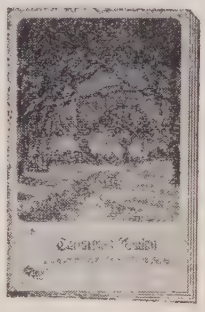
Lansing, Michigan — Officials of the Lake Linden school district in Michigan's upper peninsula have been warned by the State Education Superintendent Lee M. Thurston against a tie-up with Roman Catholic parochial schools.

The warning was issued in connection with Dr. Thurston's announcement here that the state was withholding $54,000 from aid due the district for th 1952-53 school year.

He said that this sum represented a overpayment of state aid in 1951-5 resulting from the inclusion of parc chial school pupils in the district's r port on its total number of students.

Dr. Thurston notified Harry J. Trai or, school superintendent at Lake Li den, that the district had violated th state school law and a U.S. Supren Court ruling by "using public money support parochial schools."

Earlier, Dr. Thurston revealed thi $27,000 was recovered from the Bara school district for counting parochi



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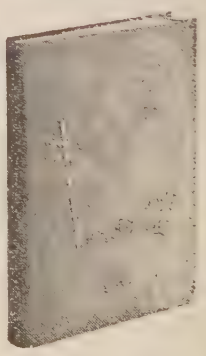
GOING GOD'S WAY

By Reuben K. Youngdahl



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ents in the reports upon which the e bases its school aid.

a letter to Mr. Trainor, Dr. Thur- said his investigators had found parts of three parochial schools e leased by the Lake Linden school rict for $1 a year and that elemen- classes in them were taught en- ly by nuns, Catholic textbooks were g used, part of the day was de- ed to religious instruction, and class- m walls bore religious statues and ures.

nnesota Denies Aid to Schools harged with Teaching Religion

St. Paul, Minn. — The Minnesota ard of education has denied state ool aids to three public schools be- se they allowed "intermingling" of urch and class activities.

Aid was withheld from the schools Pierz and Buckman, both in Morri- n County, for the 1950-51 school year, d from the school at Bluffton, in tertail County, for the 1951-52 school ar.

The aid denied the Pierz and Buck- an schools, both in the same school strict, totaled $16,924. The total for e Bluffton school was not available.

Dean M. Schweickhard, state com- issioner of education, said that in both e Pierz and Buckman schools "the in- uence of denominational, religious mbols and texts, the distinctive doc- ines, creeds or tenets of a particular eligious sect were promulgated."

Mr. Schweickhard said that cruci- xes and holy pictures were displayed n walls of the two public school rooms perated in the school building owned y St. Joseph's Roman Catholic parish f Pierz.

He said also that public school teach- rs kept certain records at taxpayers' xpense for use by the parochial school ystem of the St. Cloud Catholic dio- ese, that religious instruction in the Catholic faith was given daily in the ublic school rooms to Pierz public chool pupils whose parents requested t, and that textbooks "written for a particular faith" were used for instruc- tion.

In the Bluffton school, according to Eugene Meyer, assistant state director of rural education, a room was rented in a parochial school for 32 pupils to attend grades three, four and five.

"For all practical purposes the en- tire Bluffton school is operated as a unit under the general control of the parish," Mr. Meyer said.

Minnesota Baptists Adopt Confession of Faith

Minneapolis, Minn. — Provisional ap- proval of a 14-page new "Minnesota Baptist Confession of Faith" was given by the Minnesota Baptist Convention at its 93rd annual sessions here.

The action threatens to widen the split between Minnesota's Baptists. The state convention, dominated by funda- mentalists for the past several years, has all but severed relations with the American Baptist Convention. As a result, churches in the state which con- tinue to support the American Baptist Convention have set up another state office. A few congregations support both the state Convention and the na- tional body.

Leaders of the state Convention say they oppose the American convention because it is too liberal theologically. Supporters of the American Conven- tion here say their theology is just as conservative, and that the split has oc- curred because of a clash of personali- ties. They view a "confession of faith" as a creed, and contend that Baptists have historically opposed creeds.

Dr. John Siemens, executive secre- tary of the Minnesota Convention, pre- dicted that adoption of the confession "would mean a good deal beyond the state."

"It will be a rallying point for those Baptists determined to go along his- torical lines," he said.

Dr. George J. Carlson, pastor of Lake Harriet Baptist church, Minneapolis,

by

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and chairman of the committee which drafted the document conceded that the new confession would bring the Minnesota Convention closer to the Southern Baptist Convention theologically than to the American Convention.

"The Southern Convention's confession is historically more Baptistic in expression and hasn't suffered so much from the inroads of liberal theology," he said.

Humanists Set Up World Group to Replace Religion

Amsterdam, The Netherlands — An International Humanist and Ethical Union with headquarters in New York was formed here by 200 delegates from ten countries attending the first international congress on humanism and ethical culture.

A statement issued by the congress at the close of its five-day meeting said the new organization had been created "in response to a widespread demand for an alternative to religion on the one hand and totalitarian systems on the other."

It defined humanism as "a faith answering the calling of our times and seeking to unite all those who cannot any longer believe in the various creeds, and who are willing to base their conviction on respect for man as a spiritual and moral being." Humanism, the statement added, "seeks to use science creatively and not destructively."

However, the delegates did not unanimously agree on the position given to religion in the new organization. This was demonstrated when the French delegation, representing "Les Amis de la Liberte," walked out of the sessions. The group said they could not call themselves humanists and Catholics at the same time.

A resolution adopted by the congress urged the United Nations Commission on Human Rights to consider "how best to provide that men and women everywhere have essential information regarding family planning as their due and as due to the generation to be born."

The resolution said that the population problem throughout the world was "the common concern of mankind" and therefore was of continuing importance to humanists.

"Without birth control," the resolution said, "welfare policies are futile and human dignity is disastrously imperilled."

Another resolution asked that the new union be registered as a non-governmental organization with consultative status and representation with the United Nations Educational, Scientific and Cultural Organization (UNESCO).

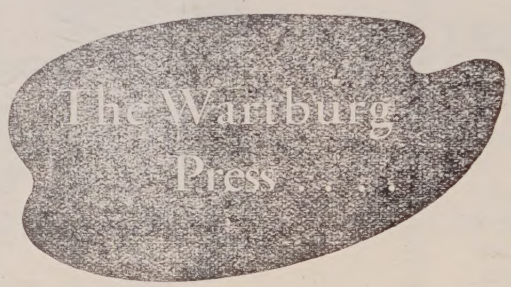
The delegates called for "free trade" in books, promotion of mental health, education in humanist principles, and concern for those living in misery and poverty "as these conditions create mortal danger for democracy and free thought."

Earlier, in a keynote address to the congress Dr. Julian Huxley, the British biologist, offered "evolutionary humanism" as a new world religion. He called it "more up-to-date than that offered by ecclesiastical and theological organizations which exhibit resistance to change."

To promote the new creed Dr. Huxley urged the development of a "theology" that would be "simple enough to appeal to the generality of men, but at the same time deep and rich enough to satisfy the most complex mind."

He said the main elements of evolutionary humanism are based on the premise that man is the "highest type known to evolutionary biology," that he will not be replaced as the dominant type for hundreds of millions of years and that he has the possibility of "guiding change by means of conscious purpose in the light of rational experience."

"The next phase of history could, and in my view should be, a humanist phase," he said in conclusion.



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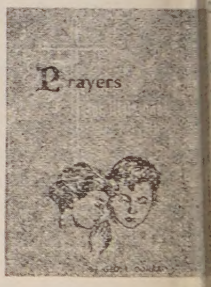

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gious Groups to t Zoning Rule

dianapolis — The Church Federa- of Indianapolis has announced that vill join the Indianapolis Hebrew gregation in fighting a zoning rule no churches may be erected in an clusive" suburb of the city.

hey have chosen an attorney who ently upset an effort to prevent the ding of a Roman Catholic church in ther suburban area.

municipal court hearing in the rew Congregation case was sche- ed for Sept. 9. The Church Feder- n planned to file a brief in support the Jewish congregation's appeal n the Marion County Zoning Board's ision. Harvey Grabill, the congrega- 's attorney, said his clients and the urch Federation are ready to carry an peal to the United States Supreme rt if necessary.

The area involved is Meridian Hills, incorporated "town" two miles long d one mile wide bordering Indian- olis on the north. The town, which s a population of about 1,000, has en zoned as "exclusively residential." here are no churches, schools or com- ercial establishments in its bounda- s.

Besides the Indianapolis and the Ro- an Catholic archdiocese both own operty in Meridian Hills. All three— d 31st Street Baptist church, which d only an option to buy—have been fused a zoning board permit to erect uses of worship within the town nits.

chool Board Bars Student rayer Meetings

Hattiesburg, Miss. — An action of e Hattiesburg School Board prohibit- g students from holding prayer meet- gs in local public schools was de- ounced by the Rev. Irving M. Prince, airman of the city's Ministerial As- ciation.

Mr. Prince, pastor of Temple Baptist hurch here, asked several questions in aking a public statement:

"Is the blood dripping hour by hour rom sons on the Korean battlefront to e laughed at and the religious free- om sought for others to be denied in ur own city? . . . Is the Godless move temming from religious prejudice and Communism to stifle religious freedom n our community and in individual ives?"

Mr. Prince said a group of parents asked that a meeting of the Ministerial Association be called to discuss the problem. He said that in accordance with the request of the school board a plan for supervision was suggested.

"However, this proposal was scrapped by the board, and a blanket injunction against all prayer meetings was posted on the bulletin board," he said.

The prayer meetings were held last year in the auditoriums of the Junior and Senior High Schools from 12:30 to 12:50 p.m.

Clergy Oppose Bible Classes In School Buildings

Berwyn, Ill. — Clergymen of this Chicago suburb have opposed the holding of Bible classes after school hours in four schools of the area.

Pastors of four churches, the Lutheran Church of the Good Shepherd, the Roman Catholic St. Mary of Celle, the Episcopal St. Michael of All Angels, and the North Berwyn Congregational, objected to the classes at a public hearing conducted by the district school board.

Most of the Bible sessions, sponsored by the Chicago Child Evangelism Fellowship, are taught by mothers of school children. They had been conducted in North Berwyn school buildings for 12 years. But this year the school board, after receiving protests by churchmen, voted against allowing them to continue.

The protesting clergymen said that public schools, built with tax money, were not intended to be used for religious education and that churches were available for that purpose.

The Rev. Hugo R. Pruter, pastor of North Berwyn Congregational church, and spokesman for the clergy group, said:

"We are not against Bible or religious instruction, but we are opposed to it in tax-supported schools when we have churches for that purpose."

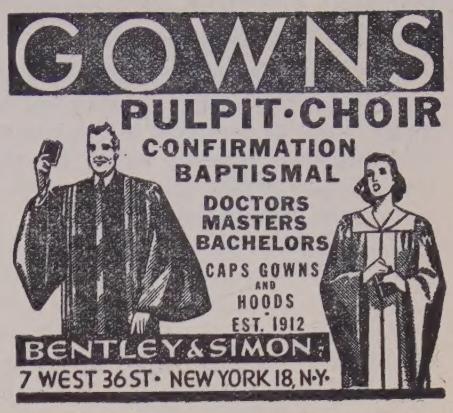
The classes were voluntary and conducted without expense to the schools.

At the hearing, one mother said she supposed the clergymen opposed the after-school Bible classes because their Sunday school attendance had fallen off. Another said she didn't care where her children learned about God, as long as they learned.

The school board postponed final action until it obtained a legal opinion.

Msgr. Ligutti Says Colombia Reports Exaggerated

New York — Msgr. Luigi G. Ligutti, executive director of the National Catholic Rural Life Conference, said here that reports of violence against non-Catholics in Colombia had been "greatly exaggerated," and the "situation is not as alarming as some people have been led to believe."



Msgr. Ligutti, who had just returned from a ten-day visit to Colombia, told a press conference that "any act of violence in which a priest is said to be involved is immediately and carefully investigated by the competent church authorities."

Protestant groups in this country have made repeated charges that their churches and pastors have been the objects of violence by Colombian mobs. In some instances, Protestants have claimed that mob action has been stimulated, or at least tolerated, by Catholic priests.

Msgr. Ligutti vigorously denied that any "high Catholic authorities" in Colombia have "inspired, approved, or encouraged" any type of violence against non-Catholics. He reported that all members of the Catholic hierarchy in Colombia "are sincere in their desire to see that the rights of religious minorities are carefully respected."

"Where there has been some indication of imprudence," he said, "steps are taken to prevent any recurrence."

"For the proper evaluation of any existing religious tension," he added, "it should be borne in mind that respect for religious and cultural convictions and traditions must be exercised by all parties — including those which represent a minority religious belief."

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Colombian Protestants ask Government Religious Liberty Declaration

Cali, Colombia — A manifesto calling on the Colombian government to make "legal declarations in relation to religious liberty" was issued by the Evangelical Confederation of Colombia at its general assembly here.

The manifesto affirmed the Confederations's willingness to enter into conversations on religious problems with representatives of the Roman Catholic Church, the Colombian government and the U. N. Commission on Human Rights.

Copies of the manifesto were ordered sent to the Archbishop and the Papal Nuncio to Colombia as well as to government leaders.

In recent months the Confederation, which represents 17 Evangelical groups in Colombia, has issued a series of documents charging persecutions of Protestants in this country.

The preamble to the manifesto noted the plan for effecting religious amity in Colombia proposed in June by Dr. J. N. Chaves, a Colombian Catholic now studying in New York, and said that the Confederation had been informed that Colombian civil and Church authorities were willing to discuss the situation with the Confederation.

In the main body of the manifesto, the Confederation declared that "respect and support of the established government" is "a basic principle" of the Evangelical community.

It added that the Evangelical community avoids "all political strife, both national and international, and rejects and disciplines any of its members who participate in any form in subversive acts against public law and order."

"The Evangelical Church," it said, "desires and supports the re-establishment of peace and order in the country and wishes to contribute to its progress and well-being by means of a ministry that exalts spiritual and moral values."

In connection with its plea for a government declaration on religious liberty, the manifesto urged that such a pronouncement be made "in accord with the National Constitution and international agreements to which our country is signatory."

It cited Artcile 53 of the Colombian Constitution, Articles 2, 3 and 4 of the Charter of the Organization of 21 American States (adopted at the Pan-American Conference held at Bogota, Colombia, in 1948) and Articles 18, 19 and 30 of the United Nations Universal Declaration of Human Rights.

Rome Police Stop Church of Christ Service

Rome — American Church of Christ missionaries were barred from holding services in their newly-established church here by Italian police and plain-clothesmen.

About 40 worshippers, including three Americans, were ordered away from the church door. A Church of Christ minister, Howard Bybee, of Manteca, Calif., and an Italian wer[illegible] held for two hours when [illegible] take pictures of the incid[illegible]

There was no disorder. [illegible]urch m[illegible] bers later held services in the hom[illegible] an Italian minister. Mr. Bybee [illegible] freed by order of an Interior Mini[illegible] representative.

Police intervention followed by [illegible] week the closing of the small Protes[illegible] denomination's church in Alessan[illegible] in northern Italy.

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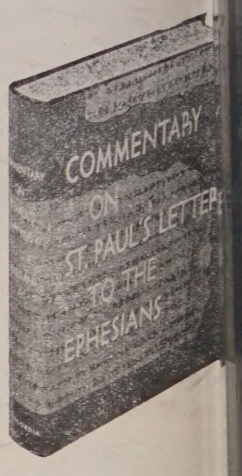

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